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NOTES ON

THE GOSPEL OF ST. MARK

HAMBLIN SMITH

RIVINGTONS



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SHORT NOTES

ON

THE GREEK TEXT

OF

THE GOSPEL OF ST. MARK.

BY

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PREFACE TO THE THIRD EDITION.

THESE notes are intended chiefly for the use of Students preparing for Theological Examinations in, or connected with, the University of Cambridge.

In this Edition I have inserted many references:

- (1) to renderings in which the Revised Version of the New Testament differs from the Authorised Version;
- (2) to passages in which the Edition of the Greek Text by Dr. Westcott and Dr. Hort presents readings that differ from those of the 'Received Text.'

J. HAMBLIN SMITH.

CAMBRIDGE,
September, 1881.

THE GOSPEL OF ST. MARK.

History of the Writer.

JOHN, surnamed Mark, was the son of Mary, to whose house St. Peter went after his release from prison (Acts xii. 12). He accompanied Paul and Barnabas on their first Missionary journey (Acts xii. 25), but departed from them (Acts xv. 38) and was the cause of the dissension between them. He is mentioned *four times* in the Epistles, three of them corresponding to the passages in which St. Luke is mentioned.

Col. iv. 10. “*Mark, the cousin of Barnabas.*”

2 Tim. iv. 11. “*Having taken Mark, bring him with thee, for he is profitable unto me for the ministry.*” Hence we infer that St. Paul was reconciled to him.

Philemon 24. “*Marcus, Aristarchus, Demas, Lucas.*”

1 Peter v. 13. “*Marcus, my son.*” Hence some think that St. Peter converted, and so was, in a spiritual sense, the father of St. Mark.

Tradition makes him visit Alexandria and die there.

Characteristics of the Gospel.

The Gospel was evidently written for *Gentile* Christians : for the author constantly introduces explanations of Jewish customs and Hebrew words, uses several Latin words and

expressions, and seldom quotes the Old Testament Scriptures.

The peculiar value of St. Mark's Gospel consists in the minuteness with which the acts of our Lord are described. The Gospel contains only three passages of any length, the substance of which is not found in one or more of the other Evangelists. These are :

- (1) The parable of the Seed springing up silently, iv. 26.
- (2) The cure of the deaf and dumb man, vii. 32.
- (3) The cure of the blind man at Bethsaida, viii. 22.

It is observed that events at which St. Peter was present are recorded in a very minute manner, and hence an argument has been drawn in support of the very old tradition that "Mark was the interpreter of Peter," that in fact he wrote his Gospel under the direction of St. Peter.

The last twelve verses of the Gospel are by most commentators attributed to another hand : but they were certainly regarded by the Early Church as of equal authority with the rest of the Gospel.

CHAPTER I.

2. For *ἐν τοῖς προφήταις* read *ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ*. The quotation is partly from Malachi iii. 1, and partly from Isaiah xl. 3.

— *πρὸ προσώπου σου*. In the original it is "before *my* face." From this we may infer that the Evangelist regarded *Christ* as equal with *God*.

4. Insert *ο* before *βαπτίζων*, remove *καὶ* before *κηρύσσων*, and render *John, who baptized in the wilderness came preaching the baptism of repentance*.

4. *Βάπτισμα μετανοίας.* *Repentance* was the only requisite for baptism by John: *Faith* was required for *Christian Baptism*.

5. *'Ιορδάνη.* The river Jordan rises in Mount Lebanon, flows through the Lake of Gennesareth, and empties itself into the Dead Sea. Events connected with the river were :

- (1) The passage of the Jordan by the Israelites under Joshua;
- (2) The cleaving of the waters of the Jordan by Elijah's mantle;
- (3) The healing of Naaman the Syrian by bathing seven times in the Jordan.

6. *ἐνδεδυμένος*, perf. part. pass. of *ἐνδύω*.

— *ζώνην.* The following points of similarity may be traced between Elijah and John the Baptist :

- (1) That their dress was alike, a garment of hair and a leathern girdle;
- (2) That each was zealous for spiritual religion, and fervent in denouncing hypocrisy and vice.

9. *ἐν ἐκείναις ταῖς ημέραις*, at the close of the year A.D. 27.

10. *εὐθύς* (not *εὐθέως*) is a favourite word with St. Mark.

12. *ἔρημον.* Probably a desert between Jerusalem and the Jordan.

13. *Σατανᾶ.* The word means *opposer*, and is declined like *βορρᾶς* (Gk. Gram. p. 6).

16. *'Ανδρέαν.* This Apostle was the *first* called by Christ.

— *ἀμφίβληστρον a net*, from *ἀμφὶ* and *βάλλω*. Instead of *βάλλοντας ἀμφίβληστρον* read *ἀμφιβάλλοντας casting a net*.

16. ἀλιεῖς, nom. pl. ἀλιεύς a fisherman.

18. ἀφέντες, aorist part. ἀφίημι to leave.

— δίκτυον a net, from δικεῖν to fling.

19. Ἰάκωβον. *James the Great* (so called by Ecclesiastical writers to distinguish him from James the Little, iii. 18) was put to death by Herod Agrippa (Acts xii. 2). He, with John his brother and Peter, was one of the favoured Apostles. These three only were with our Lord:

- (1) At the raising of the daughter of Jairus;
- (2) At the Transfiguration;
- (3) At the Agony in the Garden.

21. Capernaum, “Place of Consolation,” was on the north-western side of the Lake of Gennesareth. Capernaum is called the “own city” of our Lord (Matt. ix. 1).

Note the present *εἰσπορεύονται*, *they go into Capernaum*.

23. ἐν πνεύματι ἀκαθάρτῳ. Lit. “in an unclean spirit,” that is, in the power and under the influence of an unclean spirit.

— ἀνέκραξε, 1 aor. ἀνακράζω to cry out.

24. ἔa, imperative of ἔάω to permit. Render, *let me alone*. The best MSS. omit ἔa.

25. φιμώθητι, 1 aor. imperat. pass. φιμόω to muzzle. Render, *be silent*.

26. σπαράξαν, 1 aor. part. σπαράσσω to rend.

27. The Revisers reading τί ἔστι τοῦτο; διδαχὴ κανὴ render *What is this? a new teaching!*

28. Galilee. The northern division of the Holy Land, Samaria lying in the middle, and Judæa most southerly of the three.

The three first Evangelists confine their accounts to our Lord’s ministerial acts *in Galilee*, up to the time of His last visit to Jerusalem.

St John gives us the account of His visits to *Jerusalem* at various times.

33. ἐπισυνηγμένη, perf. part. pass. ἐπισυνάγω to gather together.

34. κακῶς ἔχειν = to be ill.

— ἥφιε, imperfect of ἀφίω, a form of ἀφίημι to permit.

35. ἐννυχα (not ἐννυχον) neut. pl. of ἐννυχος nightly. *ἐννυχα λίαν* may be rendered when it was quite dark.

36. For κατεδίωξαν read κατεδίωξεν, agreeing with Σίμων.

37. ὅτι. Observe that when ὅτι is placed before the direct words of the speaker, it is omitted in translating into English. Not "that all men," but "all men seek thee."

38. ἀγωμεν = let us go. This use of ἀγω belongs to Hellenistic Greek.

After ἀγωμεν insert ἀλλαχοῦ elsewhere.

— ἔχομένας. ἔχω I hold, ἔχομαι (middle) I cling to: hence ἔχόμενος close to.

— κωμόπολις. A place midway in importance between a village (*κώμη*) and a town (*πόλις*). Some say that if a village had a synagogue in it, it was called a *κωμόπολις*. The Revisers render *κωμοπόλεις* towns.

— κάκει = καὶ ἐκεῖ there also.

40. λεπρός. Leprosy was a disease affecting the skin at first, and finally causing the limbs to fall off one by one. It affected houses and clothes, as well as persons. It was not a contagious disease, and yet persons suffering from it were not allowed to have intercourse with the rest of the congregation. It was always regarded as symbolical of the effects of sin on the soul. The most remarkable instances of lepers in Jewish history were :

- (1) Miriam, smitten with leprosy for disobedience to Moses;
- (2) Naaman the Syrian;
- (3) Gehazi, servant of Elisha;
- (4) King Uzziah, who was smitten with leprosy for taking on himself the priestly office.

41. *σπλαγχνισθείς*, 1 aor. part. pass. *σπλαγχνίζω*; derivation, *σπλάγχνα*, the inward parts of the body about the heart, regarded as the seat of the affections.

— *ἵψατο*, 1 aor. mid. *ἵπτω*.

— *καθαρίσθητι*, 1 aor. imperative pass. *καθαρίζω*.

43. *ἐμβριμησάμενος*, 1 aor. mid. *ἐμβριμάομαι* to charge earnestly.

In classical Greek the word means *to chafe*, or *fret*, or *champ the bit*.

In Hellenistic Greek it was used thus: *to rebuke with severity*, *to command with threatening gestures*.

44. *καθαρισμοῦ*. For the ceremonies relating to the purification of the leper, read Leviticus, c. 14. Two birds were taken, one of which was killed, and the other dipped in his fellow's blood, and then set free. The leper was then sprinkled with the blood, and offered two lambs, or, if poor, a lamb and two pigeons.

— *μαρτύριον*. That is *as a proof to them* that the cure was complete. But it may mean *for a testimony against them*, as in vi. 11, because they refused to recognize Jesus as the Messiah.

CHAPTER II.

1. *δι* *ἡμερῶν* *after an interval of some days.*

2. *συνήχθησαν*, 1 aor. pass. *συνάγω*.

— *ῶστε*, etc., so that not even *the parts about the door* (i.e. the porch) could contain them. The crowd filled the house and the porch also.

4. For *προσεγγίσαι* *to come near*, read *προσενέγκαι* *to bring* (him).

— *ἀπεστέγασαν*, 1 aor. *ἀποστεγάζω* *to uncover*: they took off the *covering*, or thatch, of reeds or tiles.

— *ἔξορύξαντες*, 1 aor. part. *ἔξορύσσω* *to dig a hole*; they broke through the *ceiling*.

— *κράβαττον* (not *κράββατον*) from the Latin *grabatus*, *a small mean bed*.

For *ἔφ* *φ* read *ὄπου* with the same meaning *whereon*.

5. *ἀφέωνται*, for *ἀφεῖνται*, perf. pass. ind. of *ἀφίημι*. But the true reading here and in verse 9 is *ἀφίενται*, the present indicative, *are forgiven*.

9. *ἔγειραι*, *rise*, 1 aor. imper. mid. *ἔγειρω*, *to raise*. But a better reading is *ἔγειρου*, present imperative.

— *ἀρον*, 1 aor. imp. act. *ἀἴρω* *to lift*.

12. *ηγέρθη*, 1 aor. pass. *ἔγείρω*.

— *ἔξιστασθαι* *were amazed*.

14. *Λευίν*. *Levi* is generally considered to be identical with the Apostle and Evangelist St. Matthew. St. Luke names the person, thus called by our Lord, *Levi*. St. Matthew calls him *Matthew*.

— *τελώνιον*. The place for collecting custom duties on the goods brought through Capernaum, which was on the

highways from Tyre and Damascus to Jerusalem. From τέλη *taxes*.

15. ἐν τῷ κατακεῖσθαι αὐτὸν *while he was reclining*. The infinitive with the article is treated as a substantive. The subject *αὐτὸν* is put in the accusative. But the true reading is γίνεται κατακεῖσθαι αἰτόν *it comes to pass that he was reclining*.

— τελῶναι *tax-collectors*. This word must not be rendered *publicans*; for the *publicani* were the persons who made companies at Rome, and farmed the revenues of provinces: the *τελῶναι*, or *portitores*, were the persons employed to collect them, as our excisemen and collectors.

16. *οἱ γραμματεῖς*. The Scribes were a body of men originally employed in *copying* the Law, and who in course of time made themselves *expounders* of it. They upheld the importance of the traditions, and corrupted the spirit of the law. They taught the coming of a *temporal* Messiah, and therefore were bitter enemies of Christ.

— *οἱ Φαρισαῖοι* derived their name from the Aramaic word *Perishin*, *separated*. They had great veneration for the traditions of the elders. They were hypocritical, covetous, self-righteous; and austere.

The best MSS. read *οἱ γραμματεῖς τῶν Φαρισαίων* *the Scribes of the Pharisees*.

Also, for *αὐτὸν ἐσθίοντα* they read *ἵτι ἐσθίει*.

17. Omit *εἰς μετάνοιαν*.

18. *μητρεύοντες*. From *μη-* the negative prefix, and *ἐσθίω* *to eat*.

The Jews had only one day commanded as a fast, the Great Day of Atonement. The Pharisees, however, fasted "twice in the week."

19. *μή*, *interrogative particle*; *can the sons....*

19. *νυμφῶνος*, genitive of *νυμφῶν* a *bride-chamber*.
 20. *ἀπαρθῆ*, 1 aor. subj. pass. *ἀπαλρω* to *take away*.
 — For *ἐκείναις ταῖς ἡμέραις* read *ἐκείνη τῇ ἡμέρᾳ*.
 21. *ἐπίβλημα* a *patch*.
 — *ῥάκοντ*, gen. of *ῥάκος* a *strip of cloth*, from *ῥίγη νυμι* to *tear*.
 — *ἀγνάφον*, gen. of *ἀγναφος* *uncarded* or *unwashed*, i.e. *new*, from *ἀ* *negative*, and *γναφεύς* a *fuller*, one who *cards cloth* or *scours clothes*.
 — *ἐπιτράπτει* *sews on*.
 — *εἰ δὲ μή* for *should he do so*; literally, *if he neglects the usual practice*.
 — *τὸ πλήρωμα αὐτοῦ* *that which fills it up*, taking *αὐτοῦ* to refer to the *garment*. Some take *τὸ πλήρωμα* to mean *the completeness*, i.e. the close adherence of the threads in the new piece to each other.
 — *τὸ καινόν* *being new*.
 — *αἴρει* *pulls away* part of the old cloth at the edges.
 22. *ἀσκούς* *skins* of animals used for keeping wine.
 — *ἐκχεῖται* may be pres. indic. pass. *is poured out*, or fut. mid. used as a fut. pass. *will be poured out*.
 — *ἀπολοῦνται*, fut. mid. *will be destroyed*.
 — *βλητέον*, verbal adjective, with *ὑμῖν* understood, *you must put*; *οἰνον νέον* is governed by *βλητέον*. Verbal adjectives govern the same cases as the verbs to which they belong. (See Gk. Gram. p. 134.)
 The Revisers reading *ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοὶ ἀλλὰ οἰνον νέον εἰς ἀσκοὺς καινούς* render *The wine will burst the skins, and the wine perisheth, and the skins: but (they put) new wine into fresh wine-skins*.
 23. *σάββασι* is dative plural as if from a form *σάββατ*,

σάββατος. The usual form *σάββατον*, etc., and *σάββατα* its plural are both used for the *Sabbath*, and also for the *week*. The *institution* of the Sabbath as a day of rest probably dates from the creation of man; man resting from his labours on the seventh day, even as God rested from His labours after the six days of Creation. An absolute *command*, however, to keep the Sabbath is not found till the time of the giving of manna in the wilderness, when the Israelites were to gather a double quantity on the day before the Sabbath.

The day was changed as a Christian observance to the first day of the week :

- (1) because Christ rose on the first day of the week;
- (2) because the Holy Ghost came on the Apostles on that day.

— *σπορίμων*, supply *χωρίων*, *sown places, corn fields*.

— *δόδον ποιεῖν* *to walk*. The disciples began to walk plucking the ears.

24. *σάββασι*. St Luke calls this day “the second-first Sabbath” (Luke vi. 1), that is, either (1) the first Sabbath after the second day of unleavened bread, or (2) the first Sabbath in the second year of a Sabbatical cycle.

— *δὲ οὐκ ἔξεστι*. The Jews were permitted to pluck the ears of corn as they walked through the fields, but they might not *reap corn on the Sabbath*.

25. *ἀνέγνωτε*, 2 aor. *ἀναγνώσκω* *to read*. Render, *did ye never read?*

— *ἐπείνασεν*, 1 aor. *πεινάω* *to be hungry*.

26. *οἶκον*. The temple was not then built, and so we must understand *οἶκον* to refer to the *Tabernacle*, in which was the Ark, at Nob, a city in the tribe of Benjamin.

— *Ἄβιάθαρ*. Fleeing before Saul, David came to

the high-priest Ahimelech. Abiathar, *afterwards high-priest*, was son of Ahimelech.

Some explain the difficulty by the suggestion that we are to render the passage “Abiathar, who was afterwards high-priest.” See 1 Sam. xxi. 5—9.

— ἄρτους προθέσεως *the loaves for placing before the Lord, the Shew-bread*, were twelve loaves, placed every Sabbath-day before the ark. When they were removed the priests ate them, at the end of the week.

27. τὸ σάββατον. The Sabbath was instituted as a *rest for man*.

The Son of Man being the head of the human family, claimed the right to alter any ceremonies connected with the observance of the Sabbath, which was instituted for the good of man.

CHAPTER III.

1. ἐξηραμμένην, perf. part. pass. ξηραίνω *to dry up.*
5. ἀποκατεστάθη, 1 aor. pass. ἀποκαθίστημι *to restore.*
6. Ἡρωδιανῶν. The Herodians were a political party, not a religious sect; they favoured the claims of the Herodian family to the throne, and consequently looked with affection on the Roman government for patronising the Herods. The Pharisees were in politics directly opposed to the Herodians. Compare ch. xii. 13 to 17, in which we have an account of a question proposed by these parties to Christ with a view to induce Him to offend the Jews by answering “Yes,” or the Romans by answering “No,” the question being, “Is it lawful to give tribute to Cæsar?”

6. For *ἐποίουν* read *ἐδίδουν*.

8. *Ιεροσολύμων*. There are two forms of the name of the Holy City : *Ιεροσόλυμα*, *Ιεροσόλυμα*, *Ιεροσολύμων*, *Ιεροσολύμοις*; and secondly, *Ιερουσαλήμ*, which is indeclinable.

— *Ιδουμαῖς*. A country to the south of Palestine, inhabited by the descendants of Esau. It was not identical with the *ancient Edom*, but somewhat to the west of it, the Edomites having migrated westward.

The Edomites were descended from Esau, who received the name Edom (*red*) from the peculiar colour of the pottage for which he sold his birthright to Jacob. “Feed me with that red pottage therefore his name was called Edom.”

David vanquished the Edomites; but on the decline of the kingdom of Israel they made many inroads into Southern Palestine, and were strongly denounced by the later prophets.

— *πέραν τοῦ Ιορδάνου* *the country eastward of the Jordan*. Peræa is the district denoted.

— *Τύρον καὶ Σιδῶνα*. The famous cities of Phœnicia, north-west of Palestine, on the coast.

— Omit *οι* before *περὶ Τύρον*, and for *ἐποίει* read *ποιεῖ*.

9. *πλοιάριον* *a little boat*, often afterwards called *τὸ πλοῖον* *the boat*.

— *προσκαρτερῆ* *should be in regular attendance*.

10. *ἐπιπίπτειν* *to fall on, to press upon*.

— *μάστιγας* *diseases*; literally *scourges, stripes* (acc. pl. *μάστιξ*); diseases being regarded as punishments for sin.

11. *ἐθεώρει . . . προσέπιπτεν*. Observe the verbs in the

singular number with the neuter plural nominative *πνεύματα*, and note the imperfect tenses: *whosoever they beheld him they kept falling down before him and crying...*

12. ἐπετίμα, imperfect ἐπιτιμάω to rebuke; here to charge earnestly.

13. τὸ ὄρος the mountain, apparently a particular hill near the Lake of Gennesareth, to which Jesus often went for prayer and meditation.

14. After δώδεκα insert οὐς καὶ ἀποστόλους ἀνόμασεν, whom also he called Apostles.

16. καὶ ἐπέθηκε τῷ Σίμωνι. Observe the construction, *He gave to Simon instead of Simon, to whom He gave.*

— Πέτρος means the same as the Hebrew *Cephas*, a stone.

17. The name of Zebedee's wife was *Salome*.

— Ιωάννην. The Apostle St. John, writer of the Gospel, of three Epistles, and the Revelation. Domitian banished him to Patmos. He lived in old age at Ephesus.

18. Bartholomew, "son of Tholomæus," was probably the same person as *Nathanael*, whom Philip introduced to our Lord. See John i. 46.

— James, the son of Alphæus, is by some regarded as the son of a sister of the Virgin Mary, and as being therefore cousin of our Lord. He was probably the first Bishop of Jerusalem, where he was killed in a popular tumult, being hurled down from the Temple. Others hold that this "James the Little" (probably so called from shortness of stature) was a distinct person from "James, the brother of the Lord" (Gal. i. 19), author of the Epistle of James, and Bishop of Jerusalem. See note on verse 31.

— Thaddæus is called by St Matthew "Thaddæus or

Lebbæus," and by St Luke "Judas, the brother of James."

19. *Kavavītēs*, which may be rendered *Cananites*, is from a Chaldee word meaning *Zealot*. Hence St. Luke calls him Simon Zelotes.

Some read *Kavavaīōv* the *Cananaean*, and explain it as meaning *Zealot*.

— Iscariot, probably *man of Carioth*, a place in Judæa. All the other Apostles were natives of Galilee.

20. For *ἔρχονται* read *ἔρχεται*.

For *μήτε* read *μήδε*.

— *μὴ δύνασθαι . . . μήδε*. The second negative is contrary to English idiom, *they were unable even to eat bread*.

21. *οἱ παρ' αὐτοῦ* the persons connected with *Him, His relatives*.

— *ἔξεστη* *he is mad*; literally, *he is out of his senses*;

2 aor. *ἔξιστημι*.

22. *Βεελζεβούλ* *Beelzebul*. The rendering *Beelzebub* seems to have arisen from a mistake as to the derivation of the name. The word is explained in two ways: (1) that it means *God of the dwelling* (*Zebul*) = *Prince of the air* in which the evil spirits dwell; (2) that it means *Lord of dung* (*Zebel*), a term of derision applied by the Jews to the chief of the powers of darkness.

23. *παραβολή*. From *παραβάλλω* to *put side by side, to compare*.

24. *μερισθῆ*, 1 aor. subj. pass. *μερίζω* to *divide*.

26. For *μεμέρισται* read *ἐμερίσθη*.

— For *σταθῆναι* read *στῆναι*.

27. *σκεύη*, neut. pl. *σκεῦος*, *goods*.

28. *ἀφεθήσεται*, fut. pass. *ἀφίημι* to *forgive*.

29. By blasphemy against the Holy Ghost, our Lord

probably intimated the heinous sin of ascribing His miracles to the power of an evil spirit.

29. *aiῶνα.* *aión* is used for any indefinite period of time. Here it may be rendered *for ever*.

— *ἔνοχος liable to, guilty of*, followed by a genitive.

— For *κρίσεως* read *ἀμαρτήματος* and render *guilty of an eternal sin*.

31. For *έστωτες* read *στήκουτες*.

— *ἀδελφοί.* James, Joses, Simon and Judas. Three hypotheses have been made as to the relationship of these persons to our Lord :

1. That they were sons of Joseph and Mary.
2. That they were sons of Joseph by a former wife.
3. That they were *cousins* of our Lord, sons of a sister of His Mother, and called his *brethren* by a Hebrew usage.

CHAPTER IV.

1. *πρὸς τὴν θάλασσαν by the side of the sea.*

— For *πολύς* read *πλεῖστος* *very great.*

— For *τὸ πλοῖον* read *πλοῖον* *a boat.*

3. *τοῦ σπείραι for the purpose of sowing*; genitive expressing design.

4. *κατέφαγεν*, 2 aor. *κατεσθίω* *to devour.*

5. *πετρώδες*, supply *χωρίου*, *rocky ground.*

— *ἔξαντέιλε*, 1 aor. *ἔξανατέλλω* *to spring up.*

6. *ἔξηράνθη*, 1 aor. pass. *ξηραίνω* *to wither.*

7. *συνέπνιξαν*, 1 aor. *συμπνίγω* *to choke.*

8. For *ἄλλο* read *ἄλλα* *others.*

— *ἀναβαίνοντα* *springing up.* *αὐξάνοντα* *increasing.*

— *én* *one seed or one grain.*

8. The Revisers reading *εἰς τριάκοντα καὶ ἐν* (or *εἰς*) *έξηκοντα καὶ ἐν* (or *εἰς*) *έκατον* render, *and brought forth, thirtyfold, and sixtyfold, and a hundredfold.*

10. *καταμόνας* (better in two words, *κατὰ μόνας*), adverb, *alone, apart.*

— *οἱ περὶ αὐτὸν* *they who accompanied Him.* Do not confuse this with *οἱ παρ' αὐτοῦ* in iii. 21.

11. *μυστήριον*, derived from *μύω* *I close the lips or eyes, has two senses in Scripture :*

(1) *Something which human reason cannot comprehend without Divine assistance ;*

(2) *A truth of religion, once hidden, but now revealed.*

— *τῆς βασιλείας τοῦ Θεοῦ.* This expression is used :

(1) *For the Church of Christ on earth, the Church militant ;*

(2) *For the Church of Christ in heaven, the Church triumphant ;*

(3) *For heaven itself.*

— *τοῖς ἔξω* *those out of the pale* of the Christian brotherhood.

12. *συνιώσι*, subj. *συνίημι to understand.*

— *ἀφεθῆ*, 1 aor. subj. pass. *ἀφίημι to forgive.*

— After *αὐτοῖς* omit *τὰ ἀμαρτήματα.*

13. *πάσας τὰς παραβολάς*, *all my parables, or, all the parables.*

16. *πετρώδη* (*χωρία*) *rocky places.*

17. *πρόσκαιροι* *lasting for a time, transitory.*

— *σκανδαλίζω*, *to make to stumble, from σκάνδαλον a stumblingblock, akin to σκάζω to limp, to halt.*

18. For *οὐτοι* read *ἄλλοι others.*

21. *μήτι.* This interrogative participle is used when the

answer to the question must of necessity be *No* : thus here *the lamp does not come, does it? etc.*

21. *λύχνος, a lamp, an oil lamp, not candle.*
— *μόδιον* acc. *μόδιος*, from Lat. *modius* *a measure* used for measuring *flour* for baking. The article is pre-fixed to *λύχνος*, *μόδιον*, and *κλίνην*, because they were articles in *general use*.
- *λυχνίαν* *lamp-stand, not candlestick.*
22. *ἐὰν μὴ φανερωθῇ* *shall not be made manifest*; this use of *ἐὰν μὴ* is peculiar to the Hellenistic Greek.
24. *προστεθήσεται*, fut. pass. *προστίθημι, an additional quantity shall be given.*
25. *ἀρθήσεται*, fut. pass. *αἴρω to take away.*
26. The Parable of the Growth of the Seed is peculiar to St. Mark.
27. *καθεύδῃ νύκτα* *should sleep by night.*
— *ἐγείρηται ἡμέραν* *should rise by day.*
— *βλαστάνῃ* *should shoot up.* Some read *βλαστᾷ*.
— *μηκύνηται* *should grow.*
28. *αὐτομάτῃ* *spontaneously, without any assistance,* when once the seed is sown.
29. *ὁ καρπός* *the ripe grain.*
— *παραδῷ* (*ἐαυτὸν*) *presents itself.*
— *ἀποστέλλει*, supply *ὁ ἄνθρωπος, the man sends forth.*
— *δρέπανον* *a sickle, from δρέπω to cull or pluck* flowers or fruit.
30. Read *ἐν τίνι αὐτὶν παραβολῇ θῶμεν; in what parable shall we set it forth?*
— *παραβολῇ.* This word has three meanings :
(1) A comparison, as in this passage.
(2) A parable.
(3) A proverb. (Luke iv. 23.)

31. *σινάπεως*, gen. of *σινάπι* mustard, connected with *σινομαι* to vex, to irritate.

— The Revisers reading *ώς κόκκῳ σινάπεως*, δις ὅταν *σπαρῆ* ἐπὶ τῆς γῆς, μικρότερον ὃν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς—καὶ ὅταν *σπαρῆ*...render *It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth—yet when it is sown....*

32. *λαχάνων*, gen. pl. *λάχανον*, any garden herb, or, a small shrub.

34. ἐπέλεινε, imperfect ἐπιλύω, to explain.

35. *εἰς τὸ πέραν* to the opposite side of the lake. Observe that *πέραν* usually refers to the other side of a piece of water.

36. For *πλοιάρια* read *πλοῖα*.

37. *γεμίζεσθαι* to begin to fill with water. Note the imperfect.

38. *προσκεφάλαιον* the boat-cushion on which the man at the rudder sat; not pillow.

— *οὐ μέλει σοι*; is it a matter of no care to thee?

39. *πεφίμωσο* be silent, perf. imperat. pass. *φιμώω* to muzzle.

— *ἐκόπασεν*, 1 aor. *κοπάζω*, to rest; literally to be tired, from *κόπος* toil.

— *γαλήνη* a calm, connected with *γελάω* to smile.

40. Read *τι δειλοί ἔστε*; *οὐπω ἔχετε πίστιν*; why are ye fearful? have ye not yet faith?

41. *φόβοι*, cognate accusative, they feared a fear.

— *ἄρα* gives emphasis to the question: who can this be?

— For *ὑπακούουσιν* read *ὑπακούει*.

CHAPTER V.

1. **Γαδαρηνῶν.** The true reading here and in St. Luke viii. 26 is **Γερασηνῶν**, while in St. Matthew viii. 28 we are to read **Γαδαρηνῶν**. Gadara and Gerasa were two towns in the district called Decapolis (see verse 20) lying to the south-east of the Lake of Gennesareth. The miracle may have been performed in a district lying between these towns, and so called after the name of either of them.

2. **αὐτῷ . . . αὐτῷ.** One of these is redundant, or perhaps put for the sake of clearness. **ἀπήντησεν** governs both. But the better reading gives **ἔξελθόντος αὐτοῦ**, the genitive absolute.

— **μνημεῖον a tomb**, from **μέμνημαι I remember**.

— **ἐν under the influence of.**

3. Read **οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι** and **no man could any more bind him, no, not with a chain.**

— **ἀλύσεσι manacles for the hands.**

4. **πέδαις fetters for the feet.**

— **διεσπάσθαι**, perf. inf. pass. **διασπάω to pluck asunder**, by a jerk of the wrists.

— **συντετρίφθαι**, perf. inf. pass. **συντρίβω to rub to pieces.**

7. **τι (ἐστι) ἔμοι καὶ σοι; what is there between you and me? what right have you to interfere with me?**

— **ὅρκίζω I adjure**, followed by two accusatives, one of the **person (σε)** to whom the adjuration is made, one of the **Being (τὸν Θεόν)** by whom it is made.

— **βασανίσγεις**, 1 aor. subj. **βασανίζω to torment.**

βάσανος was a stone by which the purity of gold was

tested. Hence *βασανίζω* was used in the following senses :

- (1) I test;
- (2) I examine a witness;
- (3) I examine by torture;
- (4) I torture.

8. *τὸ πνεῦμα τὸ ἀκάθαρτον*, nominative for vocative.

9. *Λεγεών* from the Latin *Legio*.

10. Observe the curious language, “ *He* besought Him much, that He would not send *them*.” The Revisers have *they besought*, reading *αὐτά* instead of *αὐτούς*.

11. For *πρὸς τὰ ὅρη* read *πρὸς τῷ ὅρει* on the mountain side.

12. Omit *πάντες οἱ δαλμονες*.

13. *τοῦ κρημνοῦ* the precipice, from *κρεμάννυμι* to hang.
— *ἐπνίγοντο*, imperf. pass. *πνίγω* to choke, to drown.

15. *ἱματισμένον*, perf. part. pass. *ἱματίζω* to clothe.

— *σωφρονοῦντα* in his sound mind, from *σῶς* safe, and *φρήν* mind.

16. *διηγήσαντο*, 1 aor. *διηγέομαι* to relate fully.

— *πῶς ἐγένετο*, how it occurred, i.e. what had occurred.

18. For *ἐμβάντος* read *ἐμβαλνοντος*, as he was stepping into the boat.

19. *ἀφῆκεν*, 1 aor. *ἀφίημι* to permit.

— *ἀνάγγειλον*, 1 aor. imp. *ἀναγγέλλω* to announce.

— For *ἐποίησε* read *πεποίηκεν* hath done.

— *ηλέησε*, 1 aor. *ἐλεέω* to show pity.

20. *κηρύσσειν* to proclaim.

— *Δεκαπόλει*. A district principally on the east of the Jordan, in the vicinity of the Lake of Genesareth, so called from containing ten cities. Scythopolis was the chief city.

22. ἀρχισυναγόγων. Synagogues were the places of religious assembly among the Jews *after the return from the captivities*. In Jerusalem at the time of our Lord's ministry there were four hundred and fifty synagogues. The elders who managed the regulations of the services were called ἀρχισυνάγογοι, and the president of this committee was called ἀρχισυνάγογος.

23. θυγάτριον, dim. of θυγάτηρ, *my little daughter*. St. Mark often uses diminutives, as παιδίον (v. 40), κοράσιον (v. 41), σανδάλιον (vi. 8), κυνάριον (vii. 27), ἵχθυδιον (viii. 7), κεράμιον (xiv. 13), ὠτάριον (xiv. 47).

— ἐσχάτως ἔχει = *is at the last extremity*. This phrase is similar to others used in Attic Greek, *κακῶς ἔχειν* *to be unfortunate*; *καλῶς ἔχειν* *to be prosperous*. In St. Matthew the expression is *is even now dead*.

— *ἴva*. Some verb like *αἰτέω* is understood, *I beg that you will come*.

— *σωθῆ*, 1 aor. subj. pass. *σώζω* *to save*, or *to heal*, as in this passage.

24. *συνέθλιθον*, imperfect *συνθλίβω* *to press together, to throng*.

25. *οὐσα ἐν* *afflicted with*; literally, *being under the influence of*.

26. *παθοῦσα*, 2 aor. part. *πάσχω* *to undergo treatment*; not necessarily *to suffer*. *πολλὰ παθοῦσα* *having undergone various kinds of treatment*.

— *τὰ παρ' ἔαντῆς* *belonging to her*. Compare *οἱ παρ' αὐτοῦ* in iii. 21.

— *εἰς τὸ χεῖρον* *to a worse condition*.

29. *ἰαται*, perfect *ἰάομαι* *to heal*; the first person is *ἰαμαι*.

— *μάστιγος*, gen. of *μάστιξ* *scourge*, and hence *disease*.

30. ἐπιγνούς 2 aor. part. ἐπιγνώσκω to discover.
 — ἐπιστραφείς, 2 aor. part. pass. ἐπιστρέφω to turn.

32. περιεβλέπετο. Notice the *imperfect*, *he kept looking round*.

33. φοβηθείσα, 1 aor. part. pass. φοβέω to frighten.

34. ὑπαγε εἰς εἰρήνην go into peace.

35. ἀπὸ τοῦ ἀρχισυναγώγου, from (the house) of the ruler of the synagogue. Not from the ruler himself, for he was with Jesus at the time.
 — σκύλλω to trouble, annoy, vex, worry.

36. For ἀκούσας read παρακούσας having overheard.
 — φοβοῦ fear, imp. pres. middle φοβέω.

37. Πέτρον. Simon, son of John, was one of the first disciples of our Lord, and was by Him named Cephas, the Hebrew equivalent of Πέτρος a stone. Our Lord promised that he should be the chief instrument in founding the Early Church. Accordingly, though he denied his Lord, we find him taking the most prominent part in the history of the Acts of the Apostles as recorded in the first twelve chapters of that book. He wrote two Epistles, and was probably martyred at Rome; being either beheaded, or crucified with his head downwards.

38. ἀλαλάζω to lament; more commonly, to raise a war-cry.

39. κατεγέλων, imperfect καταγελάω to ridicule bitterly, to laugh to scorn.

40. παιδίον, diminutive of παῖς child.

41. τὸ κοράσιον, nominative for vocative.
 — κοράσιον, little maid, is a diminutive of κόρη maiden.

42. ἀνέστη rose up.
 — περιεπάτει began to walk about.
 — ἐξέστησαν were amazed.

42. ἐκστάσει, dat. ἐκστασις *amazement*.

43. διεστελλατο, 1 aor. mid. διαστέλλω *to direct*.

— For γνῷ read γνοῖ.

We know of three persons raised by our Lord from the dead:

- (1) The daughter of Jairus, just after her death. Matthew, Mark, Luke.
- (2) The son of the widow of Nain, when he was being carried to the grave. Luke.
- (3) Lazarus, after he had been four days dead, and buried. John.

CHAPTER VI.

1. ἐκεῖθεν *from that place*; Capernaum.

— πατρίδα *His native place*; Nazareth.

2. For πολλοῖ read οἱ πολλοῖ *the many*.

— τούτῳ ταῦτα (ἐστι), *are these powers in this man*.

3. Ἰακώβου James the Less. See iii. 18 and 31.

— Ἰούδα. Judas or Jude, the Apostle and author of the Epistle bearing his name. See iii. 18 and 31.

5. ἀρρώστοις *infirm*, from ἀ negative, and ρώννυμι *to make strong*.

6. For ἐθαύμαζεν read ἐθαύμασεν.

— περιῆγε, imperf. περιάγω *to go round*. For this late use of ἀγω, see i. 38.

7. προσκαλεῖται *he calleth unto him*.

— δύο δύο. A Hebraism for κατὰ δύο *by twos*.

8. πήραν *a scrip or wallet for carrying provisions*.

— ζώνην *girdle*, which, having the sides sewn together, might be made into a purse.

8. *χαλκόν copper coin, Lat. æs.*

— *ὑποδεδεμένους*, perf. part. pass. *ὑποδέω to bind under*, in middle *to put shoes or sandals on one's feet*. The perf. pass. is thus used in classical Greek; as,

ἰποδεδεμένος ὑποδήματα = with shoes on his feet.

— *σανδάλιον*, dim. of *σάνδαλον*, a wooden sole, firmly bound on by straps round the instep and ankle; a sandal.

9. *ἐνδύσησθε*, 1 aor. subj. mid. *ἐνδύω to put on*.

— *καὶ μὴ ἐνδύσησθε, and (said he) put not on*. Some read *ἐνδύσασθαι* the infinitive depending on *παρίγγειλεν*.

— *χιτώνας*, acc. pl. of *χιτών a close-fitting vest, a coat*.

10. *ἐκεῖθεν from that city*. Notice that *ἐκεῖ* means *in that house*. They were not to change their abode from one house to another.

11. Read *ὅς ἀν τόπος μὴ δέξηται ὑμᾶς whatever place shall not receive you*.

— *ἐκτινάξατε*, 1 aor. imp. *ἐκτινάσσω to shake off*.

— *χοῦν earth*. *χόος*, contracted *χοῦς*, and declined like *βοῦς*, is derived from *χέω to pour*, and is properly used of earth heaped up in a mound.

— *ὑποκάτω*, adv. *under*. *τὸν ὑποκάτω (ὄντα) that is under*.

— *ἀντοῖς against them*. The Jews carefully removed the dust from their shoes when they came from another country over the frontier of the Holy Land. This emblematic form of denouncing unrighteous persons, who refused to listen to Christian teachers, was adopted by Paul and Barnabas at Antioch in Pisidia (Acts xiii. 51).

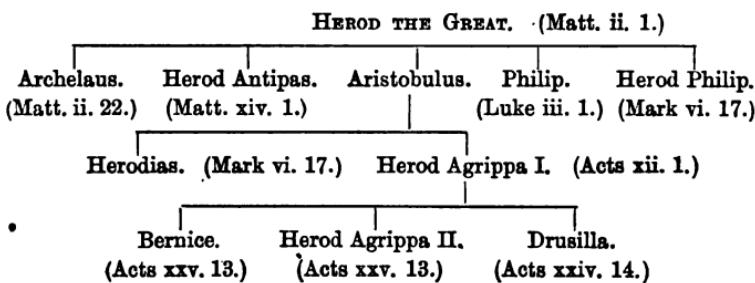
— *ἀνεκτότερον*, comparative of *ἀνεκτός tolerable*, from *ἀνέχομαι to endure*.

The last part of the verse from *ἀμήν* should be omitted.

13. *ἱλειφον*, imperfect *ἀλείφω to anoint*.

14. Ἡρώδης. This was *Herod Antipas*, son of Herod the Great. His father left him the tetrarchy of Galilee and Peræa. Towards the end of his life he and Herodias went to Rome, to complain of the assumption of the title of King by Herod Agrippa, his nephew; but the Emperor banished Antipas and Herodias to Gaul, and thence Antipas removed to Spain, where he died.

The following is the pedigree of the Herodian family :



Notice the following remarks on the four most important persons in the family :

- (1) Herod the Great was reigning when Christ was born. He slew the children at Bethlehem.
- (2) Herod Antipas put John the Baptist to death. It was to this man that our Lord was sent by Pilate (Luke xxiii. 7).
- (3) Herod Agrippa I. put James the brother of John to death.
- (4) Herod Agrippa II. was the king before whom Paul pleaded.

— *φανερόν conspicuous, well known.*
 — *ὁ βαπτίζων* the Baptizer.
 — For *ἠγέρθε* read *ἐγέγερται is risen.*

14. ἐνεργοῦσιν, 3 pers. pl. ἐνεργέω to be active, to work effectually.

— *αἱ δυνάμεις* the powers, i.e. spiritual agents.

The Jews are said to have believed that if a man were raised from the dead, he would be able to work miracles.

16. ἀπεκεφάλισα, 1 aor. ἀποκεφαλίζω to behead.

— For οὐτός ἐστι read οὐτος ἤγέρθη he is risen.

17. ἔδησεν, 1 aor. δέω to bind.

— 'Ηρωδιάδα. Herodias was wife of Herod Philip, son of Herod the Great and brother of Herod Antipas, who made her his wife. She was the daughter of Aristobulus, son of Herod the Great, and thus she was the wife of two of her uncles.

19. ἐνεῖχεν, imperf. of ἐνέχω to contain, to cherish. The word χόλον must be supplied. ἐνεῖχεν (χόλον) cherished wrath against him. The Revisers render it *set herself against*.

20. συνετήρει, imperf. συντηρέω to watch closely; or it may be to keep safe from the designs of Herodias. It appears that Herod Antipas kept John in a kind of honourable confinement near his person; Josephus says in the castle of Machærus, between Peræa and Arabia.

— For πολλὰ ἐπολει read πολλὰ ἡπόρει he was much perplexed.

21. εὐκαλπου convenient, i.e. for the purpose of Herodias.

— γενεσίοις, dat. of γενέσια birth-day. The proper word is γενέθλια; γενέσια being properly used for the anniversary of a person's death.

— μεγιστᾶσι, dat. μεγιστᾶνες magnates, great men; a Macedonian word.

21. *χιλιάρχοις* *high captains*, men high in military or civil office. It is the word used to translate the Roman *tribunus militum*, and some take it here to mean *tribunes of the Roman army*.

22. *αὐτῆς* *the aforesaid*, the daughter of the aforesaid Herodias, etc. Some read *αὐτοῦ*, making the girl's name Herodias and calling her the daughter of Herod. The Revisers read *αὐτῆς* and render it *herself*.

— *όρχησαμένης*, 1 aor. part. *όρχέομαι* *to dance*; a dance of an indecent character is indicated.

— *ἀρεσάσης*, 1 aor. part. *ἀρέσκω* *to please*.

23. *ῳμοσεν*, 1 aor. *ῳμνυμι* *to swear*.

— *ἔάν* = *ἄν*, denoting a condition. "Whatever you may happen to ask." This use of *ἔάν* is not *classical*. See Gr. Gram. p. 124.

— *ἡμίσους*, gen. of *ἡμίσυν*, the neut. of *ἡμισυς* *half*.

25. *ἔξ αυτῆς (τῆς ὥρας)* *from this very time*, i. e. at once.

— *πίνακι*, dat. of *πίναξ* *a flat board*; also *a wooden trencher, dish, or plate*, as here.

26. *περίλυπτος* *very vexed*. Translate *and though the king was very vexed*.

— *ἀθετῆσαι*, 1 aor. inf. *ἀθετέω* *to refuse assent*.

27. *σπεκουλάτορα*, acc. *σπεκουλάτωρ*, from the Latin *speculator*, *a guardsman*. The man was one of the king's body-guard; not executioner.

— *ἐπέταξεν* *commanded*, 1 aor. *ἐπιτάσσω*.

27. *ἐνεχθῆναι* *should be brought*, 1 aor. pass. *φέρω*.

But some read *ἐνέγκαι* 1 aor. inf. act. *to bring*.

29. *ἡραν*, 1 aor. *αἴρω* *to take up*.

— *πτῶμα* *dead body*, from *πίπτω* *to fall*.

31. *ηὐκαίρουν* *could find leisure*, imperf. *εὐκαιρέω*, from *εὖ* and *καιρός* *season*.

32. *τόπον*, near Bethsaida (not the Bethsaida of ver. 45), on the *eastern* side of the lake, close to the place where the Jordan enters the lake.

33. *ἐπέγνωσαν*, 2 aor. *ἐπιγνώσκω* to recognise.

— *προῆλθον* got before.

34. *ἐσπλαγχνίσθη* was moved with compassion, 1 aor. pass. *σπλαγχνίζω*.

35. *ῳρα πολλή* much time (has elapsed), the hour is late.

— *ἀπελθόντες*, etc., having gone away should we buy bread to the value of two hundred denarii? *δηναρίων* is the genitive of price.

The value of the denarius at this time was about 8d., the daily wages of a peasant in Galilee (Matt. xx. 2).

37. For *δῶμεν* read *δώσομεν* shall we give?

38. *ἄρτους* loaves.

— *γνόντες* having discovered.

39. “And he commanded them (the disciples) to make them all (the multitude) recline in companies on the green grass.”

— *ἀνακλῖναι*, 1 aor. inf. *ἀνακλῖνω* to make to recline. Some read *ἀνακλιθῆναι* and render he commanded them that they should all recline.

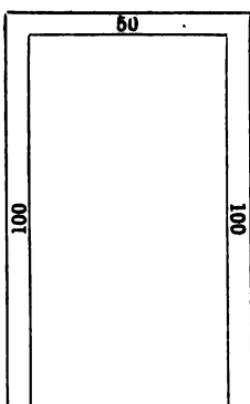
— *συμπόσια* *συμπόσια*. A Hebraism for *κατὰ συμπόσια*. See verse 7.

— *συμπόσιον* (from *σύν* and *πίνω*). Properly a drinking party; hence any company.

— *χλωρός* pale green, the colour of young grass. It was the season of the Passover.

40. “And they (the multitude) reclined in ranks, by hundreds and by fifties.”

40. *πρασιαὶ πρασιαὶ*, a Hebr. for *κατὰ πρασιάς*. *πρασιαὶ* are properly the beds running round the sides of a garden. Thus the spaces between the outer and inner lines in this illustration would be called *πρασιαὶ*. The people were on this occasion divided into parties of 250 (*συμπόσια*), and then each party was arranged according to the method here designated, one end of the rectangle being left open.



41. *εὐλόγησε* *He blessed them.*

— *κατέκλασεν*, 1 aor. *κατακλάω* to break.

— *ἔδιδουν*, imperfect, *kept giving*.

42. *ἔχορτάσθησαν*, 1 aor. *χορτάζω* to satisfy. From *χόρτος* an enclosed space for feeding cattle. Such is the original meaning of *χόρτος*. The food of cattle, grass, as in verse 39, is a later meaning. From *χόρτος* the Latin words *cohors* and *hortus* are by some derived.

43. *κοφίνους* baskets. Latin, *cophinus*, a basket like that in which a carpenter carries his tools.

The Revisers reading *κλάσματα δώδεκα κοφίνων πληρώματα* render *broken pieces, twelve basketfuls*.

45. Bethsaida was on the north-western side of the Lake of Gennesareth, near the middle, not far from Capernaum, and was the abode of Simon Peter, Andrew, and Philip.

46. *ἀποταξάμενος* having dismissed. *ἀποτάσσεσθαι* is to give another final directions, and hence to dismiss, to bid farewell.

— *τὸ ὄρος* the mountain; some hill to which our Lord went regularly.

48. *βασανιζομένους* distressed. See v. 7.

48. *ἐν τῷ ἐλαύνειν in rowing.* The lake is about five miles in breadth.

— *φυλακήν.* The Jews in ancient times divided the night into three watches: in our Lord's day they followed the practice of the Romans, and divided it into four watches of equal length. The names of these watches were *δύψια, μεσουνκτία, ἀλεκτροφωνία, πρωτία.*

The night was reckoned from sunset to sunrise, and therefore the length of a watch varied with the season of the year.

49. *φάντασμα a vision.*

— *ἀνέκραξαν, 1 aor. ἀνακράζω to cry out.*

51. *ἐκόπασεν, 1 aor. κοπάζω to grow weary, hence to abate in violence.* Deriv. *κόπος toil.*

— *λίαν extremely. ἐκ περίσσου beyond measure.*

— *ἐξίσταντο they were amazed.*

52. *συνῆκαν understood, 1 aor. συνίημι.*

— *ἐπί, here with respect to.*

— *πεπωρωμένη hardened, perf. part. pass. πωρόω to make callous.*

53. *προσωρισθησαν, 1 aor. pass. προσορμίζω to bring a vessel to its moorings.*

55. *κακῶς ἔχοντας the sick.* See v. 23.

56. *ἀγρούς country districts.*

— *καν = καὶ ἄν.*

— *κράσπεδον the edge, the border, from κρηπίς bottom, foundation.*

— *ἱμάτιον, a loose flowing outer robe.*

— *ὅσοι ἀν ἤπτοντο as many as happened to touch.*

Some read *ἥψαντο.*

CHAPTER VII.

2. *κοιναῖς*. The duty of washing before meat is not inculcated in the Law, but only in the traditions of the Scribes. The word *κοιναῖς* = *common* or *unclean*.

— *ἀνίπτοις*, from *ἀ* negative, and *νίπτω* to wash the hands or feet.

— *ἐμέμψαντο* they blamed them; 1 aor. *μέμφομαι*.

3. *πυγμῆ* probably means *diligently*. The word is connected with *πύξ* the fist. Hence *strenuously*, *diligently*, may be the meaning. Others say *up to the elbow*. The Authorized Version has *oft*, probably from a supposition that *πυγμῆ* = *πυκνῶς*.

— *πρεσβυτέρων* the ancients, not the elders.

A vast body of traditional regulations, orally (as it was said) transmitted from Moses through the Prophets, had become of equal obligation with the Law in our Lord's time.

4. *ἀπὸ ἀγορᾶς* when they come from the market.

— *βαπτίζω* to dip repeatedly, here to wash. Some read *βαυτίσωνται* sprinkle themselves.

— *κρατεῖν* to keep = that they may keep them.

— *ξεστῶν*. From *ξέστης*, a corruption of the Latin *sextarius*, a liquid and dry measure, here a cup.

— *χαλκίων*, gen. plural of *χάλκιον* a copper vessel.

— *κλινῶν* couches used at meals.

5. *ἐπερωτῶσιν*. Observe the *present tense*, ask.

— For *ἀνίπτοις* read *κοιναῖς*.

6. Isaiah, the son of Amoz, prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He

lived about 720 B.C. His name signifies “Salvation of Jehovah.” Of his life nothing is known. Tradition assigns to him martyrdom under Manasseh, king of Judah, by being sawn asunder.

6. ὑποκριτής originally meant *one who answers* (ὑποκρίνομαι); secondly, *one who plays a part on the stage*; thirdly, *a dissembler or hypocrite*.

8. ἀφέντες, aor. part. ἀφίημι to leave.

— Omit *βαπτισμούς* and the words that follow it.

9. καλῶς. Ironically, *it is a fine thing that ye make of no account, etc.*

— ἀθετέω to set aside, to disregard, from ἀθετος (ἀ and τίθημι) out of place.

10. θανάτῳ τελευτάτῳ let him end his life with death, i.e. let him be put to death; a Hebraism.

11. κορβᾶν signifies in Hebrew *an offering without a sacrifice*. The name was applied to the sacred treasure of the Temple. The point of our Lord’s rebuke is this: the son might urge as an excuse for not giving support to his parents that he had promised his money as a gift to the Temple, and yet he was not bound even then to give it to the Temple.

Translate thus: “That, by which you might have received assistance from me, is Corban, that is, a gift.”

— ὃ ὡφεληθῆς whereby you might have been assisted; ὃ is the accusative of the thing given.

After ὡφεληθῆς we may understand (then he is absolved from performing his duty to his parents).

12. Omit *kai* before οὐκέτι.

13. ἀκυρόω to make invalid, to annul.

— γά is in the dative by attraction.

15. κοινόω to make common, to defile.

19. *καθαρίζον* *purifying*, for the portion that is carried off by its removal purifies that which remains.

The Revisers read *καθαρίζων* and render (This he said) *making all meats clean.*

21. *διαλογισμοί* *reasonings, conversations.*

22. *πλεονεξία* *selfish feelings*; from *πλεονέκτης* = ὁ πλέων ἔχων *one who has or claims more than his share; a greedy, grasping, selfish man.*

— *ἀσέλγεια* *wantonness, open and reckless in its contempt of decency.*

— *βλασφημία* *evil-speaking of God or of men.* From *βλάπτω* and *φήμη.*

— *ὑπερηφανία* *arrogance*, from *ὑπέρ* *above* and *φαίνω* *to make a show.*

— *ἀφροσύνη* *folly*, from *ἀφρων* (*ἀ* and *φρήν*) *foolish.*

24. *μεθόρια* *borders*, from *μετά* *between* and *ὅρος* *a district-boundary, a frontier.* Some read *ὅρια* *borders.*

— *ἡδυνήθη* *aorist of δύναμαι to be able*; it has a double augment, being used for *ἐδυνήθη*. Some read *ἡδυνάσθη*.

25. *αὐτῆς.* This word is redundant by a Hebrew idiom. See v. 2.

26. ‘Ελληνίς. St. Matthew calls this woman “a Canaanite.” The inhabitants of this part of the country, in which the Canaanites of old dwelt, were probably still called by some “Canaanites.” St. Mark calls her ‘Ελληνίς, i.e. a heathen by *religion*; the term “Greek” being used for all who did not worship the God of Israel.

— *Συροφοινίκισσα.* A native of “Syro-Phoenicia.” Phoenicia was a country of Asia, on the coast of Syria, extending *as far as Mount Carmel* on the south, and bounded on the south-east by Palestine. Tyre and Sidon were the chief cities. *Carthage* was founded by the Phoenicians.

27. *χορτασθῆναι*, 1 aor. inf. pass. *χορτάζω* to satisfy with food.

— *κυνάριον*, a diminutive of *κυάνη* a dog.

28. *ναῦι*, Κύριε καὶ γάρ even so, Lord; yet also. Some omit *γάρ*.

— *ψίχιον*, a dim. of *ψίξη*, a crumb or morsel of bread.

31. For *καὶ Σιδῶνος* read *ἡλθεν διὰ Σιδῶνος*.

— *ἀνὰ μέσον* through the midst. Therefore on the eastern side of the Lake.

— *ὅρια* borders, regions: with no reference to the sea-coast.

32. *μογιλάλον* with an impediment in his speech. *μόγις* with difficulty, and *λαλέω* to speak.

35. For *διηνοίχθησαν* read *ἡνοίγησαν* 2 aor. pass. *ἀνοίγω*.

— *ἀκοή* the sense of hearing, hence the ear.

— *ὀρθῶς* rightly, i.e. clearly and plainly.

CHAPTER VIII.

1. For *παμπόλλου* read *πάλιν πολλοῦ*.

2. For *ἡμέρας* the best MSS. have *ἡμέραι*.

3. *ἀπολύσω*, 1 aor. subj. *ἀπολύω* to dismiss.

— *νήστεις*, pl. of *νήστις* fasting. The derivation is *νη-* the negative prefix, and *έσθιω* to eat.

— *ἐκλυθήσονται* they will grow faint.

— For *τινὲς γάρ* read *καὶ τινες*.

— *ῆκαστι*, perfect (*ῆκα*) *ῆκω* I have come.

6. For *παρήγγειλε* read *παραγγέλλει* he commandeth; for *παραθῶσιν* read *παρατιθῶσιν*, and for *παραθεῖναι* in verse 7 read *παρατιθέναι*.

6. ἀναπεσεῖν *to recline*, 2 aor. inf. ἀναπίπτω.
 — ἔκλασε *he brake*, 1 aor. κλάω or κλάξω.
 — ἵχθυδια *small fishes*, diminutive of ἵχθυς.
 8. ἤραν, 1 aor. αἴρω *to take up*.
 — σπυρίδας, acc. pl. σπυρίς *a basket*, a large basket: the name is given to the basket in which St. Paul was let down from the walls of Damascus (Acts ix. 25).

10. Dalmanutha, a village on the western side of the Lake. St. Matthew calls the place, to which our Lord went, *Magdala*, a little south of Capernaum.

11. σημεῖον ἀπὸ τοῦ οὐράνου. This expression seems to imply a display of God's power *in the sky*, where they believed that the evil spirits (though able to work miracles *on earth*) had no power. Such signs from heaven the greatest of their Prophets had received:

Moses, in the thunderings on Mount Sinai.

Samuel, when the storm came on in the harvest season
 (1 Sam. xii. 16).

Elijah, when the fire from heaven consumed his sacrifice. And such had our Lord at His Baptism, when the Holy Ghost was seen descending "like a dove," and the voice of the Father was heard, saying, "This is my beloved Son."

12. εἰ δοθήσεται *shall not be given*. A Hebrew form of strong denial. The phrase is elliptical, and may be thus filled up: "If a sign shall be given (I am no true prophet)."

13. For ἐμβὰς πάλιν εἰς τὸ πλοῖον read πάλιν ἐμβάς and render *again entering* (into the boat).

14. ἐπελάθοντο *they forgot*, 2 aor. mid. ἐπιλανθάνω.

— ἄρτον *loaf*.

15. ζύμη *leaven*, from ζέω *to be hot, to ferment*.

The figurative expression "leaven" may (from the notion

of penetration and diffusion conveyed in it) be used in a *good* (Matt. xiii. 33), or in a *bad* sense, as here and in 1 Cor. v. 6.

15. 'Ηρώδου of Herod; i.e. of the *Herodians*, of the dissolute and time-serving creatures of Herod's court. St. Matthew has "and of the *Sadducees*," which is explained by supposing that the *religious* opinions of the Herodians (a *political* party) resembled the tenets of the Sadducees.

16. ὅτι. Supply ἐστὶ, *it is because*.

— For ἔχομεν read ἔχουσιν and render *because they have no bread*.

19. In the account of the miracle of feeding the *five thousand*, all the Evangelists (*this being the only miracle recorded by all*) mention κόφινοι as the baskets used; whereas, in the account of the feeding of the four thousand, St. Matthew and St. Mark speak of the baskets *then used* as σπυρίδες.

21. πῶς. Supply ἐστιν ὅτι *how is it that?*

22. Bethsaida-Julias, the *eastern* Bethsaida. See vi. 32.

23. For ἐξήγαγεν read ἐξήνεγκεν *brought him out*.

— βλέπει. Observe the *present*. (See *Greek Grammar*, p. 133.)

24. Translate "I see men, for I behold them as trees, walking." The sense seems to be that he saw, but indistinctly; he saw men, but he would not have been able to distinguish them from trees, but that they *moved*.

25. ἀναβλέψαι, 1 aor. inf. ἀναβλέπω *to look up*.

— ἀποκατεστάθη, 1 aor. pass. ἀποκαθίστημι *to restore*.

But the true reading is ἀπεκατέστη.

— ἐνέβλεψε, 1 aor. ἐμβλέπω *to see*.

— τηλαυγῶς *clearly*. Deriv. τῆλε *far* and αὐγή *a ray of light*.

25. ἄπαντας *them all*; masculine. But the true reading is ἄπαντα *all things*.

26. μηδέ *do not even enter*, etc. Omit μηδὲ εἰπῆς to end of the verse.

This is the *only* miracle recorded by *St. Mark alone*.

27. Cæsarea Philippi was a town (in the N.E. corner of Palestine, near the foot of Libanus), once called *Laish*, afterwards *Dan* ("from *Dan* to *Beersheba*," i.e. from N.E. to S.W.), afterwards *Paneas*. *Philip* the Tetrarch enlarged it and gave it the name of *Cæsarea*, in honour of the Emperor *Tiberius*.

It was called Cæsarea *Philippi* to distinguish it from the more important Cæsarea *Palestinae* on the coast.

29. ὁ Χριστός = *Messiah* = *anointed*.

31. ἀποδοκιμασθῆναι. 1 aor. pass. ἀποδοκιμάζω to *repudiate*.

— πρεσβυτέρων *Elders*, men of advanced age, famed for wisdom and piety.

— ἀρχιερέων *Chief-priests*, the heads of the twenty-four sacerdotal families.

— γραμματέων *Scribes*, the recognised expounders of the Law.

These *three classes* composed the Sanhedrim, or supreme Court of Justice, with seventy-one members.

— ἀποκτανθῆναι, 1 aor. inf. pass. ἀποκτείνω to *slay*.

32. παρρησία *boldness of speech*, from πᾶν and ρῆμα *a word*.

— προσλαβόμενος *having taken aside*. Observe the force of the middle.

33. Σατανᾶς, voc. Σατανᾶ, means *an opposer*, and may be so rendered here.

— οὐ φρονεῖς *thou thinkest not the (counsels) of God*,

but the (counsels) of men. *φρονέω* is to be minded to do a thing, and so here to have a liking for the things of God may be the meaning.

34. ἀράτω, 1 aor. imper. *aἴρω*.

35. *ψυχήν* *life*.

36. Read *τι γὰρ ὡφελεῖ ἀνθρώπον κερδῆσαι* for what doth it profit a man to gain...?

— *ζημιωθῆ* should forfeit; literally, should be made to pay as a fine, 1 aor. subj. pass. *ζημιώ*, inflict a fine, which may be followed by an accusative of the fine as well as of the person, but the dative of the fine is more usual.

37. For *δώσει* read *δοῖ* should give.

38. ὁ *νῖδος τοῦ ἀνθρώπου*. Only used by CHRIST OF HIMSELF in the Gospels. The origin of the expression is found in Daniel vii. 13: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days."

CHAPTER IX.

1. *οἵτινες κ.τ.λ.* The words are generally thought to refer to the destruction of Jerusalem, which event was a type of the second coming of Christ.

2. *ὄρος*. Probably one of the hills near the Lake of Gennesareth. Mount Tabor is the traditional scene of the Transfiguration; but probably a fortified town was at that time on the top of that mountain.

3. *γναφένς* a fuller, one who cleans clothes. See ii. 21.

— *οἱα* is strictly the neuter pl. of *οἷος* such, and may

agree with *ἱμάτια*, such as no fuller on earth can whiten (them); or it may be taken adverbially, *in such a degree as no fuller on earth can whiten*.

3. **λευκάναι**, 1 aor. inf. **λευκαλνω** to make white, to bleach.

Some omit *ώς χιών* and insert *οὗτως* before **λευκάναι**.

4. Elias appeared as the representative of the Prophets.

Moses appeared as the representative of the Law.

Both had been removed from the world in a mysterious manner.

Both had, like their Lord, fasted forty days and nights.

Both had been on the holy mount in the visions of God.

— *συλλαλοῦντες*. St. Luke tells us the subject of their conversation (c. ix. 31), “And spake of His decease which He should accomplish at Jerusalem.”

5. *ποιήσωμεν* let us make tabernacles; the subjunctive of exhortation.

6. For *λαλήσῃ* read *ἀποκριθῆ*.

— *ἐγένοντο* they became.

8. *ἐξάπινα*, adv. suddenly.

10. *συζητοῦντες* raising questions among themselves.

— *τὸ ἀναστῆναι* the rising.

11. *ὅτι λέγουσιν*. Supply *τί ἐστιν* why is that, etc.

— *Ἐλιάν*. The Jews have always expected that Elijah will appear before the coming of the Messiah. See Malachi iv. 5, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” This prophecy was partially fulfilled by the appearance of John the Baptist, as the forerunner of Christ; but it would seem from our Lord’s words in this passage that we are to expect a future coming of Elijah, before the Son of Man at His *second* coming.

ELIJAH. The principal events of the life of Elijah were :

- (1) He was miraculously fed by the ravens in the famine.
- (2) He made the widow of *Zarephath's* meal and oil inexhaustible.
- (3) He raised her son from death.
- (4) He called down fire from heaven on the sacrifice on Mount Carmel.
- (5) He called down fire from heaven which destroyed the men sent to take him.

ELISHA. The principal miracles of Elisha were :

- (1) Dividing the waters of the Jordan with Elijah's mantle.
- (2) Restoring to life the son of the *Shunammite*.
- (3) Feeding a hundred men with twenty loaves.
- (4) Curing Naaman of leprosy.
- (5) Smiting the Assyrian army with blindness.
- (6) After his death many years, another corpse was let down on his bones, and came to life again.

12. ἀποκαθιστᾶ, 3rd pers. ἀποκαθιστάω, a form of ἀποκαθιστάνω, *restoreth*; but some take it as the contracted future of ἀποκαθιστάνω, *will restore*. Probably we should read ἀποκαθιστάνει.

— καὶ πῶς. A note of interrogation must be placed after ἔξουδενωθῆ.

— ἔξουδενωθῆ, 1 aor. subj. pass. ἔξουδενόω *to set at nought*. Some read ἔξουδενηθῆ as if from ἔξουδενέω.

15. ἔξεθαμβήθη *was struck with awe*, 1 aor. pass. ἔκθαμβέω. Some read ἔξεθαμβήθησαν.

16. For τοὺς γραμματεῖς read αὐτούς, and for αὐτούς read αὐτούς.

18. ἀφρίζει *he foameth*, from ἀφρός *foam*.

18. *τρίζει* grindeth. The word is properly used of a sharp cry, like that of a *bat*.

19. *πρὸς ὑμᾶς ἔσομαι* shall I be with you? i.e. shall I be patient with you?

— *ἀνέξομαι* shall I bear? fut. mid. *ἀνέχω*.

20. For *ἐσπάραξεν* read *συνεσπάραξεν* convulsed.

— *ἐκυλίστο*, imperf. mid. *κυλίω* to roll.

21. *πόσος* how much? i.e. how long?

— *παιδίθεν*, adv. from childhood.

22. For *δύνασαι* read *δύνη*.

23. *τό the point is.* The requisite is faith. The Revisers omit *τό*, and render *εἰ δύνῃ If thou canst!*

25. *ἐπισυντρέχει* is rushing together towards Him.

— *ἄλαλον*, nominative for vocative.

26. Read *κράξας* and *σπαράξας*.

28. *ὅτι.* Supply *τι ἐστιν*; *why is it that?*

29. *ἐν οὐδενὶ* by no means.

— *τοῦτο τὸ γένος this kind (of evil spirits).*

— Omit *καὶ ηστείᾳ*.

30. For *γυνῶ* read *γυνᾶ*.

31. *ἀποκτανθεῖς*, 1 aor. part. pass. *ἀποκτείνω*.

32. *ἡγυνόουν* imperf. of *ἀγνοέω* to be ignorant.

35. *διάκονος* a servant, akin to *διάκω* to hasten.

36. *ἐναγκάλισάμενος*, 1 aor. part. *ἐναγκαλίζομαι* to take in one's arms, from *ἐν* and *ἀγκάλη* the bent arm.

37. *ἴαν* = *ἄν*. See note on vi. 23.

39. *ἐπὶ τῷ ὀνόματί μου* in reliance on my name.

41. *ποτίσῃ*, 1 aor. subj. *ποτίζω* to give to drink.

— Read *ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ* in name that ye are Christ's, that is, because ye are Christ's.

— *οὐ μὴ ἀπολέσῃ* he shall not lose. *οὐ μὴ* with the subjunctive (usually the aorist) has the force of a strong future with *οὐ*. (See *Gk. Gr.* p. 122.)

42. *καλὸν μᾶλλον* = *κάλλιον* better.

— *λίθος μυλικός* a mill-stone, from *μύλη* a mill.

The true reading is *μύλος ὄνικός* a mill-stone turned by an ass, a great mill-stone.

43. *σκανδαλίζῃ σε* cause thee to offend, i.e. lead thee to sin, and such may be the meaning of the verb in verse 42. A better reading is *σκανδαλίσῃ*.

— *κυλλόν* maimed.

— *γέεννα*. The word in Hebrew means "Valley of Hinnom," a pleasant spot on the south of Jerusalem. As this had been the scene of the offering of children by fire to Moloch, later Jews regarded the place as accursed, so that "the Gehenna of fire" was with them an expression for "the place of torment," "hell."

— *ἀσθετον* unquenchable. *ἀ* and *σθέννυμι* to quench.

49. The fire here spoken of is the purifying fire of affliction.

Omit the words *καὶ πᾶσα θυσία ἀλλὰ ἀλισθήσεται*.

50. The salt is the vivifying influence of Christian doctrine.

— *ἄναλον*avourless; literally, void of the properties of salt.

CHAPTER X.

1. *ὅρια* confines, borders.

— *διὰ τοῦ*, etc., passing through the country on the other side (east) of the Jordan. Some omit *διὰ τοῦ*.

— *εἰώθει*, pluperf. of *εἰώθα* I am accustomed, the perf. of obsolete *ἔθω*.

2. *ἀπολῦσαι*. In Deut. xxiv. 1, this law is given: "When a man hath taken a wife, and married her, and it

come to pass that she find no favour in his eyes, *because he hath found some uncleanness in her*; then let him write her a bill of divorcement," etc.

The learned Pharisees were divided in opinion as to the meaning of the words italicised; some thought *adultery* was intimated, others explained the words to refer to any *personal defect*.

5. *σκληροκαρδίαν* *hardness of heart.* Moses permitted the man to put away his wife, as the smaller of two evils, supposing that the husband who was determined to neglect his wife would be guilty of *adultery with cruelty* if she remained in his house.

6. Omit ὁ Θεός.

7. *προσκολληθήσεται* *shall be joined*, fut. pass. *προσκολλάω*.

8. *εἰς* *for, as.*

9. *συνέζευξεν*, 1 aor. *συζεύγυμι* *to unite.*

10. For ἐν τῇ οἰκλᾳ read *εἰς τὴν οἰκίαν* and explain it as an abridged expression from *εἰς τὴν οἰκίαν ἐλθόντες*.

11. *γαμήσῃ*, 1 aor. subj. *γαμέω* *to marry.*

The active *γαμέω* is used of the *man*. *I marry a wife.*

The middle *γαμοῦμαι* is used of the *woman*. *I get a husband.*

12. *ἀπολύσῃ τὸν ἄνδρα.* The woman was allowed by *Greek* and *Roman*, but not by *Jewish* law to put away her husband.

For *γυνή* some read *αὐτή*, and *γαμήσῃ* in place of *γαμηθῆ*.

13. *ἐπετίμων*, imperfect *ἐπιτιμάω* *to rebuke.*

For *ἐπετίμων τοὺς προσφέρουσιν* a better reading is *ἐπετίμησαν αὐτοῖς*.

14. *ἀγανάκτησε*, 1 aor. *ἀγανακτέω* *to be indignant.*

14. ἀφετε, aor. imperative ἀφίημι to permit.

— τῶν τοιούτων ἔστιν to such belongs.

17. γονυπετήσας, 1 aor. part. γονυπετέω to fall at the knees of another, to worship.

19. μὴ ἀποστερήσῃς do not defraud. This is a stronger form of the command, "thou shalt not covet," since in the Gospel system the fact of *longing* for a thing is just as sinful as taking *fraudulent* means to obtain it.

21. For *σοι* read *σε* and omit ἄρας τὸν σταυρόν.

22. στυγνάσας, 1 aor. part. στυγνάζω to become gloomy. The Revisers render *his countenance fell at the saying.*

— ἦν ἔχων. In late Greek the auxiliary verb and the participle often = a finite verb. Thus ἦν ἔχων = εἰχε, but perhaps with a little more emphasis, *he was one who had.*

23. πῶς δυσκόλως with what difficulty.

25. τρυμαλιά a hole, an eye of a needle, from τρύω to pierce.

— ράφις a needle, from ράπτω to sew.

The best explanation of this proverbial saying is, that as the camel was the largest animal familiarly known by the Jews, the proverb naturally expressed great difficulty.

Some have found an allusion in the "eye of the needle" to a small postern-gate by the side of the large gate in eastern towns, through which the sumpter-camel could not pass unless stripped of his baggage.

For κάμηλον it has been proposed to read κάμιλον a rope, but this is unnecessary.

30. ἑκατονταπλασίον, neut. pl. ἑκατονταπλασίων a hundred times as much.

The explanation of this promise must be sought in the

notion of the *universal brotherhood* which pervades, or rather ought to pervade the Christian Church.

32. *προάγων*, *walking in front of*.
 34. *ἐμπαίξουσιν* fut. *ἐμπαίξω* to mock.
 35. *οἱ γυνὶ Ζεβεδαίον*. St. Matthew says “*the mother of the sons of Zebedee*” (her name was *Salome*, see xv. 40) made this request. Probably she did so at their instigation, for even in St. Matthew the answer of Christ is “*ye know not what ye ask.*”

— *ἔάν* = *ἄν*. See note on vi. 23.
 — after *αἰτήσωμεν* add *σε of thee*.
 37. *εὐώνυμος*, which means *of good name, of good omen*, was used for *the left hand* for the following reason: *bad omens came from the left*, and the Greeks spoke of *bad influences* by *euphemistic titles*. For *εὐωνύμων* some read *ἀριστερῶν*.

39. *τὸ ποτήριον* *the cup of suffering*.
 — *τὸ βάπτισμα* *the baptism of blood*.
 — *πίεσθε*, 2nd pers. pl. *πίομαι*, future of *πίνω*.
 — *δ* is in the accusative because *βαπτίζω* is a verb taking *two accusatives*, and therefore the passive *βαπτίζομαι* takes *one accusative*.

40. *οἷς to those for whom*. The Revisers render *but (it is for them) for whom it hath been prepared*.

— *ήτοιμασται*, perf. pass. *έτοιμάζω* to prepare.
 41. The derivation of *ἀγανακτέω* (except the part *ἄγαν* *extremely*) is doubtful: some say *ἄχθος* *burden*, some *ἄγω*.

42. *κατακυριεύοντιν* *exercise lordship*.
 — *κατεξουσιάζοντιν* *exercise authority*.

The prepositional part of these compounds suggests tyrannical dominion.

45. *λύτρον* is an important word, showing the *sacrificial*

and vicarious nature of our Lord's death. The principal usages of the word are :

- (1) A payment as equivalent for life destroyed (Exod. xxi. 30).
- (2) The price of redemption of a slave (Lev. xxv. 51).
- (3) Ransom for a man's life (Prov. xiii. 8).

46. Jericho. About seventeen miles from Jerusalem, near the Jordan, and directly opposite the place at which the Israelites crossed that river. For the circumstances connected with the capture of the city by Joshua, see Josh. ii. and vi., and for the curse pronounced by Joshua on the man who should rebuild it, Josh. vi. 26, and the fulfilment of the same upon Hiel, 1 Kings xvi. 34.

— *νιὸς Τιμαίου Βαρτίμαιος.* Bartimæus means in Hebrew *son of Timæus*.

St. Matthew and St. Luke record a miracle performed by our Lord at this time.

St. Matthew relates it of *two blind men* healed by our Lord as He went *out* of Jericho.

St. Luke relates it of *one blind man* healed by our Lord as he went *in* to Jericho.

The difference must apparently be explained by supposing that the three Evangelists drew their information from different sources, or that two distinct miracles were wrought.

For ὁ τυφλός κ.τ.λ. the Revisers reading τυφλός προσαίτης ἐκάθητο παρὰ τὴν ὁδόν render *The son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.*

47. For Ναζωραῖος read Ναζαρηνός *the Nazarene.*

49. The true reading is καὶ στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτὸν and *Jesus stood still and said, Call ye him.*

50. *ἀποβαλών* *having cast away* his loose outer garment, so that he might obey the summons with more alacrity.

— For *ἀναστάς* read *ἀναπηδήσας* *having leaped up*.

51. 'Παββονί (or, 'Παββονελ) *my master*; a more respectful form than 'Παββί.

52. *ἀνέβλεψε* *he recovered sight*.

CHAPTER XI.

1. Bethphage, "House of unripe figs;" a village on the Mount of Olives, nearer to Jerusalem than Bethany.

— Bethany, "House of dates;" a village on the Mount of Olives, about a mile and a half distant from Jerusalem; the residence of Lazarus and his sisters Martha and Mary; the place where our Lord raised Lazarus from his grave.

Both villages were on the *eastern* side of the Mount of Olives.

The Mount of Olives was the scene of the following events :

- (1) The flight of David from Absalom (2 Sam. xv. 30).
- (2) The idolatry of Solomon (1 Kings xi. 7).
- (3) The triumphal procession of Christ.
- (4) The Agony and Betrayal of our Lord.
- (5) The Ascension of the Risen Saviour (Acts i. 12).

2. *κατέναντι opposite*.

— *πῶλον a colt.* St. Matthew says "an ass and her foal," and mentions this mode of entry into Jerusalem as a fulfilment of the prophecy of Zechariah ix. 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold thy King cometh.....lowly, and riding upon an ass, and upon a colt the foal of an ass."

2. *κεκάθικε*, perf. *καθίζω* to sit.

— The true reading is ἐφ' ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε whereon no man ever yet sat; loose him and bring him.

3. For ἀποστελεῖ read ἀποστέλλει πάλιν he sendeth him back hither.

4. ἀμφόδος a street; from ἀμφί about and ὁδός a path, i.e. a road that leads round a place, here put for “the passage” at the back of the house.

6. ἐνετέλατο, 1 aor. mid. ἐντέλλω to command.

— ἀφῆκαν, 1 aor. ἀφίημι to permit.

7. For ἤγαγον read φέρουσιν they bring, and for ἐπέβαλον read ἐπιβάλλουσιν.

8. ἔστρωσαν, 1 aor. στρώνυμι to strew.

— στοιβάδας, acc. pl. στοιβάς, a word properly used of a collection of leaves pressed down to make a bed. From στείβω to press together. Here used for branches.

— ἔστρωνυνον, imperf. στρωνύω, a form of στρώνυμι.

— The Revisers reading the end of this verse ἄλλοι δὲ στοιβάδας κόψαντες ἐκ τῶν ἀγρῶν render and others branches, which they had cut from the fields.

9. ὠσαννά = save now; from Psalm cxviii. 25.

10. τοῦ πατρός, supply βασιλεία the kingdom of our father, etc.

11. ὁψίας. Here, and *here only* in the New Testament, an adjective, late. The true reading is probably ὁψέ.

13. *εἰ ἄρα if haply, or, if, as might be expected.*

— ὁ γάρ καιρὸς οὐκ ἦν σύκων. Though it was not the season for figs, yet as the tree had leaves on it prematurely there might be some figs—winter figs which remain from the autumn and ripen early the next season.

The fig-tree represented symbolically the Jewish nation

and all hypocrites, full of profession and promise, but without fruit.

15. *πωλούντας*. The persons who sold victims for people to offer.

— *τράπεζα*. A shortened form of *τετράπεζα*, *that which has four feet*.

— *κολλυβιστής*, from *κόλλυβος* *small coin*; the name given to those traders who changed provincial coins into *shekels*, in which alone offerings were made.

16. *ἠφίεν*, imperf. of *ἀφίω*, a form of *ἀφίημι* *to permit*.

— *διενέγκῃ*, 1 aor. subj. *διαφέρω* *to carry through*.

17. *ὁ οικός μου*, etc. Isaiah prophesied “Mine house shall be called an house of prayer for all people.”

— *πᾶσιν τοῖς ἔθνεσιν* *for all the nations*.

— For *ἐποιήσατε* read *πεποιήκατε*.

— *λῃστῶν* *robbers*: the Greek word for *thief* being *κλέπτης*. Both words occur in St. John x. 8.

— *σπήλαιον* *a den*, from *σπέος* *a cave*.

20. *ἐξηραμμένην*, perf. part. pass. *ξηραίνω* *to dry up*.

21. *ἀναμνησθεῖς*, 1 aor. part. pass. *ἀναμιμνήσκω* *I remind*; in passive *I remember*.

— *κατηράσω*, 2nd person singular of *κατηρασάμην*, 1 aor. *καταράομαι* *to curse*.

— *ἐξήρανται*, 3rd person singular of *ἐξήραμμαι*, perf. mid. and pass. of *ξηραίνω*. (See *Gk. Gram.*, Art. 115.)

22. *πίστιν Θεοῦ*, *faith in God*. The genitive is uncommon; hence some explain it “unbounded faith,” making it a Hebraism for “great faith.”

23. *ἄρθητι*, 1 aor. imperative passive *αἴρω* *to uplift*.

— *διακριθῇ*, 1 aor. subj. pass. *διακρίνω* *to discern*; in passive, *to doubt*.

— *γίνεται* *is sure to take place*. (See *Gk. Gram.* p. 113.)

24. For *λαμβάνετε* read *ἐλάβετε*.
 — *ἔσται* (*they*) *shall be*.

25. *στήκητε*, present subjunct. of *στήκω* *to stand*, a late form of *ἴστημι*. The true reading is *στήκετε*.
 — *εἰ τι ἔχετε if ye have any cause of offence*.
 — *παράπτωμα a transgression*, from *παραπίπτω* *to fall aside*.

26. The whole of this verse is omitted in the best MSS.

28. *ἐν ποίᾳ ἔξουσίᾳ* *by what authority*.

29. *λόγον*, *subject, question*.

30. *τὸ βάπτισμα Ἰωάννου*. The baptism of John means *the mission* of John, of which Baptism was a leading feature.

31. *ἐλογίζοντο* *they calculated or reasoned*. The true reading is *διελογίζοντο* *they reasoned with themselves*.

32. *εἶχον*, etc., *regarded John, as being* (*ὅτι ἦν*).
 — *οὐτως indeed, in reality*.

CHAPTER XII.

1. *φραγμόν a fence*, from *φράσσω* *to hedge in*.
 — *ὑπολήνιον a wine vat*, the receptacle for the juice under (*ὑπό*) the winepress (*ληνός*), or it may mean *a pit for the winepress*.
 — *πύργον a tower*, from which the crops might be watched.
 — *ἔξεδοτο let it out*, 2 aor. mid. *ἐκδίδωμι*. Some read *ἔξέδετο*.
 — *ἀπεδήμησε left his country*.

2. *τῷ καιρῷ the season, the vintage.*

For *τοῦ καρποῦ* read *τῶν κάρπων the fruits*, the rent being paid by a portion of the produce.

3. *ἔδειραν*, 1 aor. *δέρω to beat.*

4. *ἐκεφαλαίωσαν*, 1 aor. *κεφαλαιός*. The word is used apparently by mistake for *κεφαλίζω to wound on the head.* All Eastern nations are very sensitive about injuries to the hair or beard, and so it is probable that some injury done to the man's head is alluded to, so that he would go away *dishonoured.* Some read *ἐκεφαλώσαν.*

The Revisers reading *κάκεῖνον ἐκεφαλίωσαν καὶ ἡτίμασαν* render *and him they wounded in the head, and handled shamefully.*

6. *ἐντραπήσονται they will respect*, 2 future passive *ἐντρέπω*, used in a middle sense.

10. *ἀνέγρωτε, 2 aor. ἀναγιγνώσκω to read.* Render *did ye never read?*

The quotation is from Psalm cxviii. 22.

— *ἀπεδοκίμασαν, 1 aor. ἀποδοκιμάζω to reject on trial.*

— *ἐγενήθη.* Used in late Greek for *ἐγένετο.*

11. *αὕτη.* This cannot agree with *λίθος.* It is in the feminine as agreeing with *κεφαλή—γωνίας chief cornerstone*, regarded as one word. Some take it with *γραφή this scripture.*

12. *πρὸς αὐτούς with reference to them.*

13. *ἀγρεύσωσι might ensnare, 1 aor. subj. ἀγρεύω.*

— *λόγῳ in conversation.*

14. *κῆνσος.* From Latin *census, a poll-tax*, levied by the Roman government in Judæa.

If our Lord had answered Yes, the Pharisees would have accused Him of favouring the Roman occupation of the country.

If our Lord had answered No, the Herodians would have accused Him of sedition to the Roman government.

15. *δηνάριον* a *denarius*, about 8d. in value at that time.

The tax was a denarius a head.

The very fact of this coin being current in the country was a proof of the subjection of the Jews to the Roman Emperor.

16. *εἰκών*. The *likeness* of the Emperor.

— *ἐπιγραφή*. The *inscription* of the Emperor's titles, etc.

The Emperor then reigning was *Tiberius*.

17. *ἀπόδοτε* *give back, pay that which is due*.

— For *ἔθαύμασαν* read *ἔξεθαύμαζον* *marvelled greatly*.

22. For *ἐσχάτη* read *ἐσχάτον*.

25. *γαμίσκονται* (or *γαμίζονται*) *are given in marriage*.

26. *ἐπὶ τῆς (κεφαλῆς) βάτου* *in the (section relating to the) bush*; i.e. in that section of the writings of Moses in which the story of the burning bush is related. This was a common mode of reference at a time when they had no divisions of *chapter and verse*.

— *βάτος* is *masculine*, therefore *τῆς* cannot go with *βάτου*. It appears that the chief MSS. read *ἐπὶ τοῦ βάτου*.

27. *οὐκ ἔστιν*, etc. God said *I am* the God of Abraham: that is to say, Abraham still exists, and *I am* his protector still, as *I was* on earth.

30. *διανοίας* *understanding*.

31. *αὕτη* *which is this*. But instead of *καὶ δευτέρα ὁμοία αὕτη* read *δευτέρα αὕτη the second is this*.

32. *ἐπ' ἀληθείας καλῶς εἶπας* *in truth thou hast said well*. Some omit *καλῶς*.

33. *συνέσεως* *comprehension*, or rather *understanding* = *διανοίας*.

— *όλοκαύτωμα* *a whole burnt-offering*, from *όλος* *entire* and *καλω* *to burn*.

34. *νουνεχώς* = *νουνεχόντως* *discreetly*, from *νοῦς* and *έχω*.

36. *ἐν* *under the influence of*.

— *ὑποπόδιον* *a footstool*. A better reading is *ὑποκάτω* *beneath*.

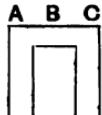
37. *πόθεν* *whence* or *how* = *πῶς*.

38. *στολαῖς* *robes*, handsome and long.

39. *πρωτοκαθεδρίαι* *chief seats*; the seats next the reader, generally devoted to men of age, wisdom, and piety.

— *πρωτοκλισίαι* *upper couches*, i.e. those at the higher part of the table.

They reclined round a table shaped thus. The chief guest sat at B, and the nearer to him the more honorable the place.



41. *ἐθεώρει*, *imperfect, was watching*.

— *γαζοφυλάκιον* *the treasury*, consisting of thirteen chests in the women's court of the temple, into which contributions for the temple were cast. Deriv. *γάζα* *the king's treasure*, a Persian word, and *φυλακή* *protection*.

— *χαλκός*, Lat. *aes*, *bronze coin*; here *money*.

42. *λεπτόν* *a small coin*; here put for the smallest of the Jewish coins. St. Mark observes for the benefit of his Roman readers that two *λεπτά* would be = quadrans (*κοδράντης*), a small Roman coin = $\frac{1}{4}$ of an as; in value about a farthing.

44. *ὑστερήσεως* *poverty, destitution*.

CHAPTER XIII.

1. *ποταπολ how beautiful!* *ποταπός* is a late form of *ποδαπός* of *what place, of what kind.*

— *οἰκοδομαὶ buildings.*

2. *οὐ μὴ ἀφεθῇ there shall not be left*; *οὐ μὴ* with aorist subjunctive = *a strong future.* (See *Gk. Gram.* p. 122.)

— After *ἀφεθῇ* insert *ῳδε* here.

History of the Temple.

I. The first Temple was built by Solomon, occupied seven and a half years in building, was dedicated in 1004 B.C., was plundered by Shishak, king of Egypt, thirty-four years after its erection, and was finally burnt by Nebuchadnezzar, B.C. 588.

II. The second Temple was built by Zerubbabel, B.C. 534. It was profaned by Antiochus Epiphanes, but was purified by Judas Maccabæus, who instituted the Feast of Dedication in commemoration of the event.

III. The third Temple was Zerubbabel's Temple as rebuilt by Herod the Great, a few years before our Lord's birth.

For forty-six years he and his successors were engaged in completing this work.

This Temple was finally destroyed by the Romans under Titus, in A.D. 70.

3. *Ἐλαιῶν*, gen. pl. *ἐλαιά an olive.* The Mount of Olives was on the eastern side of Jerusalem. Between it and Mount Moriah, on which the Temple stood, ran the Valley of Jehoshaphat.

3. For *ἐπηρώτων* read *ἐπηρώτα*, implying that Peter was the speaker.

— *κατ' ἴδιαν (χώραν)* *privately.*

6. After *πολλοὺς* omit *γάρ*.

7. *μὴ θροεῖσθε be not troubled.* *Θροέω* properly means *I cry aloud.*

— After *δεῖ* omit *γάρ*.

8. *σεισμοὶ earthquakes.*

— *λιμοὶ famines.*

— *ταραχαὶ troubles.* Some omit *καὶ ταραχαὶ*.

— For *ἀρχαὶ* read *ἀρχή*.

— *ῳδίνων*, gen. pl. *ῳδίς*. Properly used of the pangs of childbirth; hence any severe *trouble*. The prophecy here delivered must be regarded as having reference:

(1) To the destruction of Jerusalem by Titus in A.D. 70.

(2) To the second coming of Christ at the Last Day.

9. *δαρήσεσθε*, 2 fut. pass. *δέρω to beat.*

These prophecies were literally fulfilled; for

(1) The Apostles were taken before the *Sanhedrim* (*συνέδριον*), Acts v. 27.

(2) The Apostles were *beaten* (*δαρήσεσθε*), Acts v. 40.

(3) Paul stood before *rulers* (*ἱγεμόνων*), as Gallio, Felix, Festus.

(4) Paul was accused before *kings* (*βασιλέων*), as Herod Agrippa, and (probably) Nero.

10. The Gospel was, as some assert, preached in every country in the known world before the fall of Jerusalem. But the complete fulfilment of the prophecy is to be before the Last Day.

11. *οἱ λαλοῦντες.* Render *the speakers.*

14. *τὸ βδέλυγμα τῆς ἐρημώσεως the abomination of desolation.* Taking it to refer to the Roman eagles, it

may be explained thus. The eagle was an *unclean* bird, and was an *abomination* to the Jews as being worshipped by the Roman soldiers; and the Roman armies carried *desolation* in their track.

But it may not refer to the Roman armies at all, but to the pollution of the Temple by the quarrels of the parties in Jerusalem during the siege.

14. *Δανιήλ*. A youth of noble family, taken to Babylon in the reign of Jehoiakim, B.C. 606. He became famous for piety and skill in interpreting dreams. He explained to Nebuchadnezzar his dream of the image, and to Belshazzar the writing on the wall, and he was miraculously preserved in the den of lions.

The passage referred to by our Lord is Dan. xii. 11, “From the time that.....the abomination that maketh desolate (shall be) set up.”

This reference to Daniel is omitted in the best MSS.

— *έστος*, neut. of *έστως*, contracted form of *έστηκώς*. For *έστος* a better reading is *έστηκότα*.

— *ἀναγινώσκων* reading.

15. *καταβάτω*, 2 aor. imperative *καταβαίνω*.

A man could run round a great part of Jerusalem from one flat-roofed house to another.

18. Omit *ἡ φυγὴ ὑμῶν* and render *and pray that it be not in the winter*.

19. *Θλίψις* a *time of affliction*. From *θλίβειν* to *squeeze*.

— *ἡς* for *ἥν*, by attraction. Some read *ἥν*.

The Captivities.

(1) The kingdom of Israel terminated with the reign of Hoshea, who was carried away captive by Shalmaneser, king of Assyria, in B.C. 721.

(2) The kingdom of Judah terminated with the reign of Zedekiah, who was carried away captive by Nebuchadnezzar, king of Assyria, B.C. 588. A previous carrying away of the people of Judah had taken place in the reign of Jehoiakim, in B.C. 606, by Nebuchadnezzar.

20. ἐκολόβωσε, 1 aor. κολοβόν to cut short. κόλλυβος small coin, from which comes κολλυβιστής (see ii. 15), is from the same root.

22. σημεῖα, τέρατα, δυνάμεις and ἔργα are the words used for *miracles* in the New Testament.

24. ἥλιος. . . σελήνη. . . ἀστέρες. Figurative language, expressive of the fall of all that is mighty on earth.

25. ἔσονται ἐκπίπτοντες (or πίπτοντες) shall be falling.

28. τὴν παραβολήν her parable.

— ἐκφυῆ, 2 aor. of ἐκφύω; and τὰ φύλλα is the nominative, the leaves are put forth. This at least is the correct use of the 2 aor. of ἐκφύω. Some read ἐκφύῃ, the present subj., in which case *puts forth the leaves* is correct.

29. ἐγγύς ἔστιν *He is nigh.*

32. ὁ νιός. Our Lord, as *Man*, knew not the day; as *God*, He is omniscient.

33. ἀγρυπνέω to keep awake; from ἀγρυπνος sleepless.

34. ἀπόδημος away from his country or home.

— τὴν ἔξουσίαν the authority, which each was to possess in the Master's absence.

— θυρωρός porter.

35. ὁψέ at the evening watch.

— μεσονυκτίου at midnight.

— ἀλεκτοροφωνίας the cock-crowing. From ἀλέκτωρ a cock and φωνή voice.

— πρωΐ the morning watch.

For an account of the watches of the night, see vi. 48.

37. *γρηγορέω* to *watch* is from *ἐγρήγορα* the 2 perf. of *ἐγέιρω* to *rouse*.

CHAPTER XIV.

1. *τὸ πάσχα* *the Passover*; the great Feast instituted by God to keep in remembrance the deliverance of the Israelites from Egypt. Kept on the 14th day of the month Nisan. For particulars see Exod. xii.

— *τὰ ἀξυμα* *the Feast of unleavened bread*. The Israelites were commanded to eat unleavened bread from “the 14th day of the month (Nisan) at even, till the 21st day at even.”

ἀξυμα is an adjective, and the substantive to be supplied is *λάγανα*, signifying *broad thin cakes*, into which the Paschal bread was made.

2. *ἔορτῇ*. The day, on which the Paschal Lamb was sacrificed, was a day of Sabbatical obligation, and the Jews were forbidden by the law to do “any manner of work” on it.

3. *γυνή*. St. John, who gives an account of this event, names *Mary*, the sister of Lazarus, as the person. *Lazarus* was one of the guests. *Martha* served at the table. Hence some imagine that Simon the Leper was husband of Martha. St. John puts this event six days before the Passover, instead of two days, as in this passage.

— *ἀλάβαστρον* (in classical Greek *ἀλάβαστρος*), *alabaster*, a calcareous spar resembling marble, but softer, and easily worked. It was found and made into vases at a place called Alabastron in Egypt.

— *μύρου νάρδου* *of ointment of spikenard*; *νάρδος* was

the name given to a plant which we call spikenard, from which a fragrant oil was made.

3. *πιστικῆς* may mean *genuine*, from *πιστός* *faithful*.

or *liquid*, from *πίνω* *to drink*.

— *πολυτελοῦς*, gen. *πολυτελής* *very costly*.

— *συντρίψασα*, 1 aor. part. *συντρίβω* *to rub together*.

It may mean that she *shook the box to make the ointment run more freely*, or that she *broke the box open*.

Probably it means *having broken*. *συντρίβω* means *to break by rubbing* in Mark v. 4.

5. *πραθῆναι*, 1 aor. pass. inf. *πιπράσκω* *to sell*.

— *τριακοσίων δηναρίων* = £10, if the denarius = 8d.

— *ἐνεβριμώντο*, imperfect of *ἐμβριμάομαι* *to fret*, *to be indignant*.

6. *κόπους*, acc. pl. *κόπος* *trouble*.

— *εἰργάσατο*, 1 aor. *ἐργάζομαι* *to work*; *she wrought*. Some read *ηργάσατο*.

8. *εἶχεν* *had, was able to do*.

— *προέλαβε* *she took an opportunity beforehand*.

— *ἐνταφιασμόν* *burial*; strictly *preparation for burial*, from *ἐν* and *τάφος* *burial*.

9. Omit *τοῦτο* after *τὸ εὐαγγέλιον*.

10. Insert *ὁ* before *εἰς*, *he that was one of the twelve*.

— For *παραδῷ* read *παραδοῖ*.

11. *ἐχάρησαν*, 2 aor. pass. *χαίρω* *to rejoice*.

— *ἐπηγγεῖλαντο*, 1 aor. mid. *ἐπαγγέλλω* *to promise*.

— *ἀργύριον*. St. Matthew gives the exact sum, *τριάκοντα ἀργύρια* *thirty pieces of silver*, i.e. *thirty shekels*, the price of the life of a servant (Exod. xxi. 32). See also Zech. xi. 12.

11. *εύκαιρως* *conveniently*.

12. *τὸ πάσχα*. Here *the Paschal Lamb*. The word

πάσχα is from a Hebrew word signifying *to pass over*. When the Lord slew the firstborn of the Egyptians, the Israelites were directed to sprinkle the doorposts of their houses with the blood of a lamb; and God said, "When I see the blood, I will *pass over* you" (Exod. xii. 13).

There is a difficulty as to the time when our Lord and His Apostles ate the Paschal supper. From this account it would seem that they ate it on Thursday, the 13th of Nisan. The Jews generally ate it on Friday, the 14th of Nisan.

We must then suppose our Lord ate the Paschal supper by *anticipation*.

13. δύο. Peter and John (Luke xxii. 8).

— ἀνθρωπος. An unusual circumstance; for women were generally employed to carry water.

— κεράμιον, dimin. of κέραμος *an earthen vessel, a jar*.

14. εἴπατε, 2nd pers. imperat. pl. of είπα, a 1 aor. form of the 2 aor. είπον.

— κατάλυμα *an inn, a lodging*. From καταλύειν to *unharness* horses, and hence to *rest for the night*.

Here κατάλυμα may be rendered *inn*, or *guest-chamber*.

Insert *μου* after κατάλυμα, *my guest-chamber*.

15. ἀνώγεον *an upper chamber*. From ἀνα above and γῆ earth (ἀνώγαιον is the original form).

— ἐστρωμένον *prepared, perf. part. pass.* στορέννυμι (*στρώννυμι*), the word used for setting out the tables and couches in a dining-room, and strewing the couches with coverlets and pillows.

— ἔτοιμον *ready for use*.

19. εἰς καθ' εἰς. A Hebraism for καθ' ἕνα *one by one*.

20. τρύβλιον *a dish in which was the sauce of bitter herbs, with which the Paschal Lamb was eaten*.

21. *καλὸν (ἀν) ἦν* *it had been good.* The omission of *ἀν* makes the assertion more emphatic.

24. *διαθήκης* *covenant.* The word sometimes means a testamentary disposition of property, but it is also used for any convention, and federal right or federal relation, as here for the New Covenant made between God and man, made sure by the Blood of a Crucified Saviour. Typical of this was the Old Covenant between God and the Israelites, made in Egypt and ratified when the Paschal Lamb was slain.

— Omit *καινῆς*, and for *περὶ* read *ὑπέρ* *in behalf of.*

— *τὸ ἐκχυνόμενον* *which is being shed.*

25. *πλω*, 2 aorist subj. *πίνω.*

26. *ὑμνήσαντες.* The hymn sung on these occasions was Psalms cxv. and cxviii.

27. *γέγραπται.* In *Zechariah* xiii. 7, “Smite the shepherd, and the sheep shall be scattered.”

— For *διασκορπισθήσεται* read *διασκορπισθήσονται.* Neuter plural nouns standing for living things may have a plural verb.

30. *ἀλέκτωρ* *a cock.* From *ἀ* and *λέκτρον* *bed*, meaning, perhaps, *a sleepless bird.*

31. For *ἐκ περισσοῦ* read *ἐκπερισσῶς* *exceeding vehemently.*

— *ἐὰν δέη με συναποθανεῖν σοι* *if I must die with thee.*

32. *χωρῶν* may be rendered *place*, but it seems probable that the word is here used of a farm-house and buildings, a *homestead.*

Gethsemane, low on the western slope or side of the Mount of Olives, overlooking the brook Kedron (or Kidron), which ran through the Valley of Jehoshaphat.

The word means *the oil-press.*

33. ἐκθαμβεῖσθαι to be struck with awe.

— ἀδημονεῖν to be in excessive grief or pain. Derived from ἀδήν fully, excessively, or, as some say, from ἀ and δῆμος, meaning originally to be away from home, and hence to be out of one's senses with pain or fear.

35. For ἔπεσεν read ἔπιπτεν, the imperfect expressing repeated action.

— ἡ ὥρα the hour of suffering.

36. παρένεγκε, 2 aor. imper. παραφέρω to remove.

40. βεβαρημένοι weighed down.

41. ἀπέχει it suffices. This third person present of ἀπέχω is used impersonally.

42. ἥγγικε, perfect ἔγγιζω to be near at hand.

44. δεδώκει, pluperf. δίδωμι. Observe the omission of the augment.

— σύσσημον = σύμβολον a sign. From σύσσημος marked in common.

— φιλήσω, 1 aor. subj. φιλέω.

45. καταφιλέω to kiss affectionately.

47. The person was Peter. This we learn from St. John.

— δοῦλον. His name was Malchus. This is given by St. John. The high-priest was Caiaphas.

— ἀφεῖλεν, 2 aor. ἀφαιρέω to cut off.

— ὠτίον, a diminutive of οὖς, ὠτός, an ear. Some read ὠτάριον.

48. ληστήν a robber.

49. ἦμην. Form of ἦν I was.

— ἀλλ' ἵνα but (this takes place) in order that.

— αἱ γραφαὶ. As for instance Isaiah: "He was brought as a lamb to the slaughter;" "He was numbered with the transgressors."

51. *νεανίσκος*. This incident is peculiar to the narrative of St. Mark. Some think that St. Mark was himself the young man.

— *περιβεβλημένος* *clothed around*. Verbs of clothing are followed by an *accusative* of the clothing, as *σινδόνα* here.

— *σινδόνα*, *acc.* *σινδών* *fine linen*, deriv. *Ινδός*, the word being used originally of Indian textures.

— *ἐπὶ γυμνοῦ* *on his naked body*.

— Omit *οἱ νεανίσκοι*.

52. Omit *ἀπ' αὐτῶν*.

54. *ὑπηρετής* *a servant*; originally, *a rower* on the *lower* bench. From *ὑπό* and *ἐρέσσω* *to row*.

— *φῶς*. Here *fire*.

58. *ναόν*. Our Lord spoke, as St. John says, “of the temple of His *Body*.”

60. For *εἰς τὸ μέσον* read *εἰς μέσον*.

61. *ἔσιώπα*. Mark the imperfect, *He continued silent*.

62. *καθήμενον*. By *sitting* we are to understand rest, dominion, sovereignty, and the right of judicature, as of “a king that sitteth in the throne of judgment.”

— *ἐκ δεξιῶν*. At the *right hand* of God signifies the place of power, honour, and perfect felicity.

63. *χιτῶνας*. The high-priest was expressly forbidden to rend his garments, but only in mourning for the dead (Lev. xxi. 10).

64. *βλασφημίας*. Observe that our Lord was accused :

(1) of *blasphemy*, before Caiaphas and the Sanhedrim ;
(2) of *sedition*, before Pilate.

The Sanhedrim condemned Him to be *guilty of death*; but they could not condemn Him to *death*, for the power of life and death was, and had been for the space of forty years, in the hands of the Roman Governor.

64. ἔνοχον *liable to*. From ἐνέχομαι *I am bound by*.

65. κολαφίζειν *to strike with the fist*.

— For ἔβαλλον read ἔλαβον *received him with blows of their hands*.

— ράπτισμα *a blow with the open hand*.

66. αὐλή *an open court*, surrounded by buildings.

67. Read μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ *wast with the Nazarene, even Jesus*.

68. προαύλιον. The forecourt, under the front of the house, between the αὐλή and the street.

— Omit καὶ ἀλέκτωρ ἐφώνησε.

70. ὅμοιάζει *is like* (their dialect). The words ἡ λαλιά σου ὅμοιάζει should probably be omitted.

72. ἐπιβαλών. Various meanings have been assigned to this word as :

(1) Having *thought on it*.

(2) Having *cast his eyes on Jesus*.

(3) Having *rushed out*.

(4) Having *cast his mantle over his head*.

The first is probably correct.

CHAPTER XV.

1. πρωῒ *at day-break*; on Friday the 14th of Nisan.

Omit ἐπὶ τῷ.

2. Πίλατος. Pontius Pilate was governor (Procurator) of Judaea for ten years. He resided at Cæsarea, coming up at certain seasons to Jerusalem. At the expiration of his government he was accused of extortion, and went into exile.

Judæa was part of the province of Syria. The Procurator of Judæa was nominally subordinate to the Proconsul of Syria; but within his own district he could do much as he pleased.

4. For *καταμαρτυροῦσιν* read *κατηγοροῦσιν* *they accuse thee of.*

6. ἑορτήν. The principal Jewish Feasts were :

(1) The Passover;

(2) The Feast of Pentecost, also called Feast of Weeks, of Wheat-harvest, of Firstfruits;

(3) The Feast of Tabernacles, or of the Ingathering.

After the Captivities were instituted :

(1) The Feast of Purim, or Lots, to commemorate the escape of the Jews from Haman;

(2) The Feast of Dedication, to commemorate the inauguration of the Temple by Judas Maccabæus, after the pollution of it by Antiochus Epiphanes.

— *κατὰ δὲ ἑορτήν* at *festival times*, and not merely at this particular feast.

6. ἀπέλνεν. Observe the *imperfect*, *he was in the habit of releasing.*

— For *γέτοῦντο* read *παρηγοῦντο* *they asked of him*; literally *begged off*.

7. Βαραβᾶς. The word means *son of Abba*.

— *συστασιαστῶν* *fellow-conspirators*, from *σύν* and *στάσις* *faction*. Read *στασιαστῶν* *them that made insurrection*.

8. For *ἀναβοήσας* read *ἀναβάς* *going up*.

— *αἰτεῖσθαι*, etc., to ask (that he would do) as he ever was wont to do for them.

10. *παραδεδώκεισαν*, pluperfect (augment omitted) of *παραδίδωμι*.

11. ἀνέσεισαν, 1 aor. ἀνασεῖω to excite.

— ἵνα. Before this word supply *aitteῖσθαι*.

12. ὅν. Before this word supply *to him*. Some omit ὅν, in which case we must render *what then do you tell me to do with the King of the Jews?*

14. For περισσοτέρως read περισσῶς exceedingly.

15. *ικανόν* that which is sufficient; hence τὸ *ικανὸν ποιῆσαι* = to satisfy.

— φραγελλώω. A late word adopted from the Latin *flagello*, to scourge.

16. αὐλῆς court.

— πραιτάριον. Here used for a large room in the residence of the governor. Render it *Prætorium*.

The Latin word *Prætorium* was originally used for the “general’s tent” in a camp.

In this late Greek *πραιτάριον* was used :

(1) For the residence of a Roman governor ;

(2) For a room in the governor’s residence, in which he heard causes.

The place was Herod’s palace, or Fort Antonia.

— σπεῖραν cohort, the tenth part of a legion.

The article is prefixed because the cohort was the well-known one quartered in Fort Antonia.

17. For ἐνδύονται read ἐνδιδύσκονται.

— ἀκάνθινος, from ἀκανθα a thorn, a prickly plant.

19. ἐνέπτυον, imperf. ἐμπτύω to spit upon.

— Notice the imperfects ἔτυπτον and ἐνέπτυον expressing repeated action.

20. ἐνέπαιξαν, 1 aor. ἐμπαίξω to mock.

— For τὰ ἴδια read αὐτοῦ, and in translating omit *own*.

21. ἀγγαρέύονται they compel. ἀγγαρός is a Persian word meaning *king’s messenger*, and as such persons had

power to compel all persons to assist them in forwarding intelligence, the verb *ἀγγαπεῖω* was used for *to compel, to press as an ἄγγαρος could press.*

21. Cyrene, on the coast of Africa, east of Carthage.

— Alexander and Rufus. These names occur again in the Christian records; but whether they refer to these persons is very doubtful. A Rufus is mentioned in the salutations to the members of the Church at Rome, Rom. xvi. 13; an Alexander in Acts xix. 33.

22. Golgotha derived its name from its *shape*, a low, rounded, bare hill.

23. *ἐσμυρνισμένον*, perf. part. *σμυρνίζω* to *flavour with myrrh.* The object of this was to stupify the sufferer, and to deaden the pain.

— Omit *πιεῖν* and for ὁ δέ read ὅς δέ.

24. *σταυρώσαντες* *having fixed to the cross.* The upright beam projected over the horizontal one, so that the *title* of our Lord's accusation might be placed thereon; nails were driven through the hands and feet. The body was not supported by the nails, but by a piece of wood projecting from the upright beam, and passing between the legs.

The true reading is *καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται* and *they crucify him and part among them.*

— *κλῆρον a lot*, a small piece of wood or bone, marked so as to decide a dispute according to the side that fell uppermost.

— *τις τῇ ἄρῃ who should take what*, i.e. what each should take.

25. *ῶρα τρίτη the third hour.*

St. John makes the crucifixion to commence at the sixth hour. On this difference it may be observed:

- (1) That St. John seems to have a *different way* of reckoning time to that adopted by the other Evangelists, who follow the Roman method;
- (2) That the space between the third and sixth hours might be loosely designated by either title.
- (3) That there may be some mistake in the numeral used in St. John's Gospel.

27. *λῃστάς robbers.*

28. This verse is omitted in the chief MSS.

30. *κατάβα*, 2 aor. Attic. imp. *καταβαίνω*. For *καὶ κατάβα* read *καταβάς having come down*.

32. *ἀνελδιξον*. St. Luke *alone* gives us the account of the *penitent thief* on the cross.

33. *σκότος*. This arose from no *natural* eclipse, for it was *full moon* at that season.

36. *όξους*, gen. of *όξος*, sour wine or vinegar and water, the ordinary drink of Roman soldiers. In Latin it was called *posca*.

37. *ἔξεπνευσε*, 1 aor. *ἔκπνέω* to *expire*.

38. *καταπέτασμα*. The inner veil, screening off the Holy of Holies from the holy place.

40. For *Μαρία ἡ Μαγδαληνή* read *Μαριὰμ ἡ Μαγδαληνή*.

— *Μαγδαληνή*, of *Magdala*, a village on the Lake of Gennesareth. See viii. 10, and Matt. xv. 39.

— *'Ιακώβου*. James the Little. See note on iii. 18.

— For *'Ιωσῆ* read *'Ιωσῆτος*.

Salome, in Matthew, “the mother of the sons of Zebedee.” See Matt. xxvii. 56.

42. *παρασκευή day of preparation*, i.e. day before the Sabbath (*προσάββατον*) on which they made due preparation for the observance of that the greatest Sabbath in

the year. The day on which our Lord suffered was probably the 14th of Nisan. The 15th of Nisan fell in that year, A.D. 30, on the Jewish Sabbath. By the Law the 15th of Nisan was kept in any case as a Sabbath, and thus it was in that particular year a double Sabbath, which explains St. John's remark "that Sabbath day was an high day." John xix. 31.

43. Arimathæa. This place is called *Ramah* in the Old Testament. This was perhaps the birth-place of Samuel, and not the same as the Ramah of Matt. ii. 18.

— *εὐσχήμων honourable*, i.e. a man of high rank.

— *βουλευτής councillor*, i.e. a member of the Sanhedrim.

— *τολμήσας taking courage*.

44. *πάλαι for a long time*. Some read *ἤδη already*.

46. *ἐνείλησε*, 1 aor. *ἐνειλέω to compress, to wrap up*.

— *μνημεῖον tomb*. From *μέμνημαι I remember*.

— *λελατομημένον hewn*, perf. part. pass. *λατομέω to hew stones, quarry*. From *λᾶς a stone* and *τέμνω to cut*.

CHAPTER XVI.

1. *διαγενομένου having passed*.

— *ἀλείψωσι*, 1 aor. subj. *ἀλείφω to anoint*.

2. *λιαν*, adv. *very*.

— *ἔρχονται, observe the present tense*.

— *τῆς μιᾶς σαββάτων the first day of the week*. *σαββάτων in the plural and in the singular* (see verse 9) is put for *a week*. The origin of the phrase seems to have

been the Hebrew usage of speaking of the days of the week as "one after the Sabbath," "two after the Sabbath."

3. ἀποκυλίσει, fut. ἀποκυλίζω to roll away.

4. μέγας σφόδρα great exceedingly, very large.

— γάρ introduces the reason why they could see *from a distance* that it was rolled away.

8. Omit ταχύ.

— εἰχεν γάρ αὐτὰς τρόμος καὶ ἔκστασις for trembling and amazement came upon them.

9. πρώτη σαββάτου. Another form of μιᾷ σαββάτων.

11. ἐθεάθη, 1 aor. pass. θεάματι to see.

12. ἐφανερώθη he was manifested.

— δυστίν. To the two disciples, Cleopas and his companion, at Emmaus (Luke xxiv.).

The various appearances of our Lord after His resurrection may be thus arranged :

(1) To Mary Magdalene.

(2) To Peter.

(3) To the disciples at Emmaus.

(4) To the whole company of the Apostles, when Thomas was absent.

These four appearances took place on the day of the resurrection.

(5) To Thomas and the rest of the Apostles.

(6) To seven at the Lake of Galilee.

(7) To five hundred brethren all at once.

(8) To James.

(9) To the whole company of Apostles previous to His Ascension.

15. πάση τῇ κτίσει to the whole creation.

16. κατακριθήσεται shall be condemned.

17. For the fulfilment of the promises made in this and the following verse we may instance:

- (1) Paul casting out the *spirit* of divination from Lydia (Acts xvi. 18).
- (2) The Apostles received the gift of *tongues* (Acts ii.).
- (3) Paul was unharmed by a *viper* which fastened on his hand (Acts xxviii.).
- (4) Peter and John healed the lame man at the Beautiful gate of the Temple (Acts iii.).

